

*A Help to R. N.*  
**DISCOURSE:**

O R,

*More Merriment mixt with  
serious Matters.*

Consisting of Witty, Philosophical,  
Grammatical, Physicall, Astronomical,  
*Questions and Answers.*

As also

*Epigrams, Epitaphs, Riddles, Jestes,  
Poesies, Love-toyes, &c. are added,  
and plentifully dispersed.*

Together with

The Country-mans Counsellour, and his  
yearly Oracle, and Prognostication, with  
Additions, or a Help to preserve his  
Health; never before Printed.

As also the Art of Cookery, and sundry Experi-  
ments, and their Extractions of Oyl,  
Waters, &c.

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*The sixteenth Edition.*

*Dauid es? huc veni s, & eris max O' diuus alte*

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LONDON,

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## In laudem Operis & Authoris.

**L**ook as a stately Edifice rais'd high  
Pleaseth be builder, feeds his curious eye :  
Yet if within, the whole work we survey,  
The owners ornaments adorn his clay :  
Even so is Man built up by God, to be  
A receptacle for the Trinity ;  
To beautifie this frame, no thing more dear  
Than Knowledge, that's divine, which thou hast here  
At easie rate. It's Balm from Gilcad brought,  
Where Canaans blessed Language thou art taught.  
Philosophy, that taught the Cynicks hours  
With knowledge of th' immortal powers,  
Is hither brought ; discovering the true use  
Of contemplation : This book doth produce  
A compleat Synod, whose authentick word  
Becomes th' sagest : It's like Ionas Gourd,  
Which veil'd him from the Sun, for 'twill advance  
The simplest from the vale of ignorance.  
Here Reverend Fathers, Potts, Ora'ors,  
Councils, School-men, and Philosophers,  
In one joynt-union gravely all agree,  
That thou another Oedipus shalt be,  
Expounding what's most dark ; whilst th' unread swain  
Envyng th' ingenious Musick of the brain,

Sits mute to hear thee speak ; but thy reward  
Is fame, respect, preferment, and regard.  
Such fate attends that man that will but look  
Friendly, to read the good things of this booke :  
Seeing men from beasts this little difference have ;  
Man can discourse and laugh. Then he that gave  
Thee these endowments bettered for to be,  
Take this Discourse, or wits Monopoly :  
And such sweet profits of it shall ensue,  
(As what indeed is eve y good mans due)  
Honour and fellowship among the wise,  
From whence this benefit or good doth rise :  
As hearing, reading, and calm conference ;  
Where Man's most safe, and shuns the base expence  
Of hastling time ; time's only lent to man  
His wayes t' examine, Arts wide depth to scan.  
Ee then advertis'd, this Help to Discourse,  
Bespeaks thy future good, 'twill gently force  
Knowledge into thee ; and the generous wise  
Will know thee fit for all societies.  
If in thee, all, or none of these find room,  
Others will speak, whilst thou with shame sit'st dumb.

W. L.

ALIUD



## A L I U D.

**O**R as a Statuary on a stone,  
Conceits what Image he may form  
thereon,

Pencels his thoughts; then his industrious  
hands

Drives forth the needless matters, and so  
scans

His labours period, and to all declare

A seeming creature, beautiful and fair :

Even so our Artizan, more to express

The marrow of great volumes in his lesse ;

Here labours to present unto thy view

This little model, ancient, and yet new

7. L. In some addition, and the whole so till

That look, or walk, or taste, or what you will.

As in a Garden, reach but forth your hand,

There's fruits, there's flowers ; but wish for,  
and command.

UD. That every page, as fancy may invite you,

Like to a several Arbour may delight you ;

Not longer then to stay you at this door,

Set on this Akre, and peruse it o're.



*Ad Amicum suum candidum  
et cordatum.*

**W**Hat lay imprison'd and confin'd alone,  
Onely to deeper apprehension,  
In several Authors diversly distract,  
Is here collected, & in one compact. (are dry,  
Here's Help for those whose wits and brains  
And for Discourse a twelve times new supply:  
Which our unweari'd *Author* once more sends  
That would be stil a helper to his friends.  
Matter and form, two pillars that uphold  
And deck forth story, like rich stones in Gold;  
Being neatly married in harmonious skil,  
Yield store of Matter and Discourse at will.  
But if some ruder hand shall sever either,  
The grace was found in both, is lost in either.  
If any breach thou find betwixt these twain,  
Be thou the Priest to ma-ry them again: (stood  
Which thou shalt hardly need, for they have  
Out some years trials, & approv'd them good.



# A HELP to DISCOURSE.

## Introduction.

**T**O begin in God, is the best Foundation that can be laid, as testifieth both experience, example, and consent of Ancient, Sacred, and Prophane Writers. After which President, in that little I purpose, do I task my self a follower, that I may begin more Orderly; proceed more Decently; and end more Profitably; wherein thus I proceed:

### I. In Divine Propositions.

Quest. **VV** What is the most ancient of all things?

A. GOD; because he hath no beginning.

Q. Wherein doth he most manifest himself?

A. In the Scriptures, the Herald of his Truths, and the witnesses of his Mercies.

Q. Wherefore are the Holy Scriptures, containing the mystery of Mans salvation, folded up by God in such obscurity and darkness, as sometimes Maximilian the Emperor, in the first of



*his eight questions to the learned Abbot Trite-  
minus demanded ?*

*A.* The Holy Scriptures ( as a Father saith ) unless they be read with that Spirit by which it is believed to be written by the Inspiration of Gods Spirit, for the direction of Mans life, and that with Humility, and desire to know and be governed by it, cannot be understood, but remains as a dead Letter in the efficacy thereof.

Concerning whom, yet further St. *Gregory* saith, Though they have of themselves that height and depth, wherein their Mystery may exercise the wisdom of the Learned; yet have they also that easiness and plainness, that the simple may be comforted and taught; being in themselves that wonderful River, both shallow and deep, wherein as the Lamb may wade, the Elephant may swim.

Of whose depth St. *Austine* thus speaketh further; The holy Scriptures are thus written, saith he, that by their height the proud may be abased, as with their easiness the simple may be comforted: Adding withall, That it is our dulness of capacity that they seem so hard unto us, and the veil of our hearts, which cannot be removed, unless by him which hath the *Key of David*, which  
opens

*opens where no man shuts, and shuts and no man opens, which onely can open that sealed book.*

And therefore, as another Father saith : God hath not wrapt up these high mysteries of Scripture in such obscurity, as envying mans knowledge ; but that the study and industry of man might be the more profitably exercised : adding withal, That no man ought to be too much dejected, that he cannot understand every mystery therein, for that there are some things that to be ignorant of, though they may somewhat subject thy presumption, will not endanger thy salvation ; for that all things are not so necessary to be perceived of all. And therefore, according to *S. Austin's* rule, if thou lovest the Law of God, manifest it in reverencing that which thou understandest not, as in practising that which thou doest understand ; and thou shalt have first where-withal to drink, after stronger meat to eat ; and possesse thy self with patience, knowing, that whilst we are in this mortal flesh, we can perceive but as in a mirror : Yet that hereafter we shall be translated to a higher Academy, where God himself shall be our School-master, and then we shall see him as he is, where all shadows vanish, and the substance only is embraced ;

where being ascended, we shall know the truth of all, either argued or debated of in this sublunary Region, where we live among doubts.

*Q. What are those three Conjunctions, Saint Bernard so wonderfully wondred at; the like whereof never can, or shall ever be done again upon the face of the earth?*

*A.* Three works, three conjunctions hath that omnipotent Majesty made in the assumption of our flesh, wonderfully singular, and singularly wonderful, even such as the very Angels were amazed at :

1. Conjunction of God and Man.
2. Of a Mother and a Virgin.
3. Of Faith, and the Heart of man to believe this.

*Q. Which is the greatest of those conjunctions?*

*A.* The first Conjunction is wonderfully great, wherein is conjoyned Earth and G O D, Majesty and Infirmary, so much vileness, and so much purity; for nothing is more precious than God, nothing more vile than dirt. The second no lesse wonderful: For by the ear of man it was never heard, nor by the heart of man ever conceived, that a Virgin should bring forth, and become a Mother, and that there should be a Mother that should yet remaine a Virgin. The third is  
inferiour

inferiour to both first and second, but not less strange, that mans heart should have power to believe this.

*Q. How many several wayes since the beginning of the world hath God brought forth man?*

*A. Four wayes, according to Anselm, which are these? 1. A man without the help of either man or woman; as Adam. 2. A woman out of man, without the help of woman, as Eve. 3. By both man and woman, according to the common course of Nature. 4. Of woman without man, as Christ.*

*Q. By the conjectures of the learned, for how many thousand years from the Creation was the world ordained to continue?*

*A. Six thousand years, because that as in six dayes the world and all that therein is, was created, and so God rested the seventh: So thereupon it is probably collected, that in 6000. years, which are but as six dayes in Gods Account, it shall again be dissolved: After which shall follow an everlasting Sabbath of rest. Of this opinion were many of the Fathers, and other most modern Writers: as that there should be two thousand years before the Law, and two thousand years under the Law, and two thousand years under the Gospel.*

*Q. But*

*Q. But of this, what shall I determine?*

*A.* Let this Doctrine then suffice thee, and all other good Christians, That we are religiously to expect the end of the World, and the coming of Christ, and so dayly expecting to prepare our selves thereafter, but not curiously to pry into those hidden and unrevealed secrets, not imparted to Men or Angels.

*Q. Why, almost among all Nations, is the Name of God exprest in four Letters?*

*A.* The Learned do agree that this is done partly from the imitation of the Hebrews; but more especially from the meer Providence of God, which otherwise could not be: As among the Latines, it is *Deus*; the Ægyptians, *Theut*; the Persians, *Syro*; the Hebrews, *Adoni*; the Greeks, *Theos*; the Arabians, *Alla*; the French, *Dieu*; the Germans, *Gott*. And withal to signifie, that as his Name consists of four Letters, so his Mercy hath a relation thereunto; in that he will have his Elect gathered unto him from out of the four quarters of the World.

*Q. What are those things that cannot be defined?*

*A.* The School-men do affirm, GOD, for his exceeding formosity and beauty; Sin, for its exceeding deformity and loathsomeness; the

first matter for the exceeding infirmity and inexistency.

*Q. What number is the most vital among Men?*

*A. Eight; because eight souls were only preserved in the Ark, and eight only in the Scripture mentioned to be raised from death to life.*

*Q. Since Adam and Methusalem lived 900 and odd years, why did God never suffer any to accomplish 1000?*

*A. The most of the learned are of Opinion, that this is not without some deep Mystery; and which may be, partly because a thousand years hath a Type of perfection; God never suffered any to fulfil it, to shew, that there is no absolute perfection in this World.*

*Q. What is Man, and his perfection, in this world?*

*A. Man, in this World, is as it were the Compendium or Epitome of all Creatures; for several Creatures live in several Elements, as Water-Fowls and Fishes in the Water; Birds in the Aire; Beasts upon the Earth; but Man enjoys all these: With his head he looks up to Heaven, with his mind he looks into Heaven, and with his Feet he walks upon the Earth, his Arms keep the Aire,*



Aire, as the Birds flie; with his eyes he contemplateth **H**eaven and Earth, and all sublunary things: He hath an essence as other bodies, produceth his seed as Plants, his bones like stones, his blood like the Springs in the Channels of the Earth, his hair like the Grass, the Ornament of the Earth, &c. He lives as a Plant, flourisheth as a Tree; for a Man is as a Tree turned upward, his feet are like the Boughs, his Head like the Root, his Body like the Trunk. Besides, some Creatures are onely, as Stars; some are, and live, as Plants; some are, live, and have Sense, as Beasts; some Understanding, as Angels; all these concur in Man; *Est, vivit, sentit, intelligit.*

*Q. What three things are those, that he which often remembers, shall seldom do amiss?*

*A* That above there is an Ear, that heareth all; an Eye, that beholds all; a Book, wherein all our offences are written.

*Q. Wherunto may likewise be annexed a second Memento, and not inferiour to the first, being Saint Anselms observation upon the Last Day?*

*A.* Where at thy right hand shall thy sin be accusing.

At thy left hand, infinite Devils expecting.

Under

Under thee the furnace of Hell burning.

Above thee an angry Judge.

Within thee thy conscience tormenting.

Without thee the world flaming.

Where onely the just shall be saved.

Whence to flie it shall be impossible.

To continue still, intolerable.

Therefore while time is, prevent that that  
in time will be : For, as one saith, If it be not  
prevented, it will be repented.

*Q. What was he that never laughed, but some-  
times wept, as we read in the Scriptures?*

*A. Christ, of whom we read that he three  
times wept.*

1. When *Lazarus* was dead.

2. Over *Jerusalem*.

3. Upon the Cross, when he delivered up  
his Spirit with cryes and tears.

*Q. There be four duties we chiefly owe, and  
among all other are especially bound to pay : and  
which be they?*

*A. Debemus* { *Deo timorem.*  
*Patriæ amorem.*  
*Parentibus honorem.*  
*Proximo favorem.*

To { God, fear.

{ Our Country, love.

{ Our Parents, honour.

{ Our Neighbour, favour.

*A Rule*

## A Rule for our life.

So { Learn, { thou shouldest live al-  
 { Live, { as if { ways.  
 { { thou shouldest die to-  
 { { morrow.

*Suspice cælum, despice mundum, respice finem.*

Look up to Heaven, despise the world, re-  
 spect thine end.

**Q.** *There are three especially unhappy in the  
 Law of the Lord, and who are those?*

**A.** 1. He that knows and teacheth not.  
 2. He that teacheth, and doth not.  
 3. He that is ignorant, and yet learn-  
 eth not.

**Q.** *Whether was there any writing before the  
 Flood? And if, how preserved, notwithstanding  
 the Deluge after it?*

**A.** It is answered: We have no writing  
 before the flood: Yet S. Jude doth somewhat  
 insinuate of the writing of *Enoch*; and *Jo-  
 sephus* and others write, that he erected two  
 Pillars, the one of Brick, and the other of  
 Stone, wherein he wrote of the two-fold de-  
 struction of the world, the one by water, and  
 the other by fire; which by tradition was  
 preserved to the dayes of the Apostles.

**Q.** *What was the Sentence, according to the  
 opinions of the Learned, that Christ wrote*

*with his finger in the dust of the pavement of the Temple?*

*A.* Some think it was the same that he spake; *He that is innocent, let him throw the first stone at her*: Others think it was this; *Fecit in oculo fratris cernis, trabem in tuo non vides*: Thou seest the mote in thy brothers eye, but not the beam in thine own.

*Q.* *What books did Samuel write, besides those two in Scripture that bear his name?*

*A.* A Book of the Office and Institution of a King.

*Q.* *What Books did Solomon write, besides those extant in Canonical Writ?*

*A.* *Solomon* wrote three thousand Parables, and five thousand Songs, besides that *ingeniosus*; of the nature of all Herbs, Trees, and Plants, from the Cedar to the Hyssope upon the wall, all destroyed by the Babylonians at the destruction of the Temple.

*Q.* *Whether did God create hurtful creatures, as Scorpions, and such like?*

*A.* It is answered: There are some that seem evil unto us, which yet are not simply evil of themselves; for no substance is simply evil of it self: and the Scripture teacheth us, that Serpents were created among other Creatures; but God propoundeth that all were good: but that some Creatures

tures are now hateful to Man, that is not to be attributed to the first Creation, but to the second, after the lapse or fall of Man; who if he had persisted in his duty to God, no Creature should have been offensive unto him, but over them he should have born a willing subjection. For God made nothing evil; neither doth he make sickness, barrenness, lameness, or the like: but they rather have deficient then efficient causes: as the want of health in his good Creature, is the cause of sickness; the withdrawing of Light, the interposition of darkness; and so the like.

*Q. What name was that among the Jewes highly revered, that it was only lawful for the Priests to name it, and that but at the solemn Festivals?*

The name *Jehovah*, a word consisting of 7 Letters, and yet all the 5 Vowels, according to this Verse:

*Quinque simul junctis constat vocalibus unum Dictionis, & est magno majus in orbe nihil.*

Five Vowels joyn'd together make a name in Heaven, or Earth, none greater than the same.

*Q. What among other are held to be things of great difficulty in Scripture to believe, and the greatest opposition to sense to conceive?*

*A. Some think the Creation of the World being*

not being made of nothing : some, the conservation thereof, and all creatures therein; some, the Incarnation of the Son of God : others, the resurrection of the flesh. Besides these, but there are some that think *Noahs* Ark, and the submersion and preservation of so many divers creatures in it, so many mouths fed, ordered, and at last safely delivered out.

*Q. In how many Chapters and Verses doth the Canon of the old Testament consist ?*

*A. In 777. Likewise the Jewish Rabbines have collected to be in the Books of the Law verses 5845. In the Prophets 9294. In Haggai, 8064. In the Books of Apocrypha, chap. 73. In the new Testament, chap 260. Malachi, which is the last of the Prophets, stands as the porch between the Old and New Testament; whereat (as *Tertullian* saith) *Judaism* ends, and *Christianity* begins.*

*Q. Where was God before he made the world ?*

*A. St. Augustine* noteth this as vain a curiosity to inquire, as it is to demand what he did before he made the same; and yet to give the curious some satisfaction, to the first he answers; That God dwelt in himself, by himself, and was God to himself. And for the second, He was not idle, in that he chose worlds before the world, and proposed in himself the



the Creation of all things. But he that will further busie himself to pry into this Ark how all things could be made by his Word when God made choice of a remnant, and rejected the greatest part, and the like; let such questions, say we, amaze the curious and humble the wise; and let it be thought a sin in us to have a tongue to speak, or a heart to think, where the Spirit of God had not a pen to write; and let such be answered, as St. *Austine* answered one curious in such questions: That he ordained a Hell for such kind of inquirers. And as *Euclid* the Philosopher answered one so demanding. What thou askest (quoth he) I am ignorant of; but this I know, God is angry with such kind of inquirers.

*Q.* There is a thing which is the Temple itself, the Altar, the Priest, he to whom it was offered, he that was offered: And who was that?

*A.* A strange collection, proposed and resolved by them that have sweat in the travail of the Scripture, and verified of him of whom all the Prophets bear witness, that is Christ: for in a Sacrifice four things are to be considered: 1. To whom it was offered. 2. By whom. 3. What is offered. 4. For whom it is offered; which all have their concurrence in him.

*Q.* Whether

*Q. Whether did the Cross bear Christ, or Christ bear the Cross?*

*A.* It doth both, and both at once; and in bearing him it bore all our iniquities: and therefore, as a Father prayed, so I desire, that he may be wholly fastned in my Heart that was wholly fastned on the Crosse for me, of which thus, further.

*Inter carnifices sancto pendente latrone,  
Par est poena trium sed dispar causa duorum:  
Hi mundo sunt quippe rei pro crimine multo,  
Huic reus est mundus salvatus sanguine iusti*

*Between two thieves the just condemn'd to dye  
Did hang, where all like punishment did trie,  
Though for a cause unlike they both death tri'd;  
For sins i'th world, he for the worlds sins dy'd.*

Of which one thus wittily adds, that if ever goodness was in the midst of evil, then it was.

*Q. What were the two Thieves names?*

*A.* Desmas, and Jesmas:

*Jesmas d. mnatur, Desmas ad astra levatur?*

*Q. What were the first and last words that Christ spake in this world?*

*A.* The first was *Fiat* Let there be: and after he added, *Increase and multiply*: the last words were; *Father, into thy hands I commend my Spirit.*

*Q. Whether is it more necessary, that Christ should*

should be in Heaven, or in the Sacrament, the Papists would have him?

A. In Heaven: witnesse Christ himself when he saith, *It is expedient that I go away from you; for unlesse I go, the Comforter will not come.*

Q. What wicked man was that, that for most vile price sold to others what he had not his power, and yet what was more precious than all the world?

A. Judas, that sold Christ: of whom, as the Father writes, his death was answerable to his life, in that he was hanged being a thief, though he burst being a Traytor, &c.

Q. A certain godly man required a gift from a wicked man, a gift that was more excellent than all the world, and yet he gave it, and what was that?

A. Joseph of Arimathea, when he begged of Pilate Christs body.

Q. What part of the body of man doth God chiefly require for his service?

A. The Heart, that inward Triangle of love; the which he calls for, in these words *My son give me thy heart*: and in another place, *This people honour me with their mouth but their hearts are far from me*. To which purpose is here annexed a Fable of a certain Hermit, that in his devotion besought God

at he might know what worship he required chiefly: who was answered by the Oracle these words,

*Da mediam Lunam, Solem, simul & Canis iram;*

Give the half Moon, the Sun, and the anger of the Dog.

He good old man hearing this *enigma*, began to be perplex'd to think of those impossibilities, as how he should be able to pull the Moon from the Sky, though the lowest of all the Planets, yet too high for his reach or capacity, much less the Sun in a higher Sphear, and more difficult, until it was thus explained to him.

Give  $\left\{ \begin{array}{l} \text{The half Moon,} \\ \text{The Sun,} \\ \text{The Dogs anger} \end{array} \right\}$  that is  $\left\{ \begin{array}{l} \text{C.} \\ \text{O.} \\ \text{R.} \end{array} \right\}$

And that is the Heart, a gift that God requires.

Q. Into how many faiths is the World divided?

A. The World is divided into four parts, and four Religions possess the same, and with much diversitie in every one; so as the saying is, How many heads, so many opinions; which four are, *Judaism*, *Christianitie*, *Mahometism*, and *Paganism*. Therefore it was the

the good Counsel of *Vincentius*, where said; We are not to sway Religion to w<sup>h</sup> fancy we would have her, but we must swayed by her whither she leads us; when upon we conclude it unadvisedly spoken of an Emperor, who walking in his Garden, answered one that had endeavoured to root out many Sects out of his Land, that their diversity delighted him, as the diversity of his flowers, to look upon; and that seeing every man made a Religion to his humour, there would as soon be an unity therein, as a truce between the Wind and the Sea.

*Q.* To what is an Hypocrite most fitly compared?

*A.* To a Candle, that carries a fair Light or shew to others, but wastes its self for vain glory to the socket: Besides, every Hypocrite is said to have the voice of *Jacob*, by the hands of *Esau*.

*Q.* What was the difference between Cain and Abels sacrifice?

*A.* Thus much, as hath been observed by the Poet; where *Abel* saith,

*Sacrum pingue dabo, nec mærum sacrificabo;*

*My fat to holy use i'ie give,*

*And not my lean: they still shall live.*

But every Hypocrite saith thus, with *Cain*,  
*Sacrificabo mærum, nec dabo pingue sacrum.*

*My lean shall to the Altar fly,  
And not my fat that ought to dye.*

*Q. Whether were the heathen-gods or heathen men more ancient?*

*A. Certainly the men that made the gods.*

*Q. In what place was it, that the voice of one Creature pierced all the ears of the world?*

*A. In Noahs Ark.*

*Q. By what precept was it, that Philip King of Macedon, became something humbled in his thoughts, after his Victories, when nothing else could admonish him?*

*A. By the wise counsel of one of his Captains, who, noting his Ambition, bad him, measure his own shadow, and he should find it no longer than it was before.*

*Q. By what means came Sesostris, a King of the Egyptians, somewhat to pull down the ambitious plumes of Pride and Vanity?*

*A. This King Sesostris, as Stories mention, having conquered divers Kingdoms, and led captive their Kings, vassalled four of them to the service of his Horses, to draw his Chariot: where, ever as the wheel turned, one of them looked back, and most earnestly noted it: insomuch, that Sesostris perceiving it, demanded his Reason therefore; who told him, that, Thereby he observed the mutability*

B

bility



bility of Fortune, in the present subjecting and sudden advancing of first the one part, and then the other; how the highest came presently to be lowest, and the lowest part presently to be highest; and all without intermission or stay. Hereupon *Sesostris* remembering himself, and pondering his saying, presently unyoked his Kings, and would no more be so drawn.

*Q. How became the tyrant Hiero somewhat to contemplate of the Majesty of God?*

*A.* Upon his command to *Simonides*, the wise Poet, to discourse what God was, when he required, first for respite one day; after that, two days; after that, four days: whereupon, *Hiero* wondring why he took such pause, required his reason: he told him, the more he entered into consideration thereof to instruct his inability, the more unable he found himself to direct another, or to conceive aright what God was himself. *A* likewise it is storied of a Scholar of *St. Augustine*, that came to him to be instructed in some points of Divinity, to whom the Father gave this lesson to learn perfectly, and then to repair to him for another; *I shall look to my ways, that I offend not with my tongue.* Which this Disciple having received, departed from him, and returned

mo

more in 19. years : and being asked by his M. why he came not again in so long time, he told him, the lesson was so hard, he had not well learned it, although so long studied it: and all this, to shew the infinite depth of God and his Mysteries, which like veins of silver, the deeper they are searched into, the richer they are found.

*Q. Who are those that cannot, will not, may not, do not, rightly understand ?*

*A.* 1. There are certain, that neither understand God, nor can understand him; and those are dead men.

2. There are others that may understand, but care not; and they are wicked men.

3. There are another sort that desire to understand, but cannot; and those are fools.

4. There are a fourth sort that do both understand and make use; and these are godly.

And therefore it is the wise saying of a Father, who asked this question, Art thou a Christian? then it behooves thee to contemn that that seems to be, and is not; and to embrace that that seems not to be, and yet is.

*Q. One asked a King of the Egyptians, what was the most delightful thing in the world? And he answered :*

*A.* The Light which distinguisheth all colours

colours, creatures, and beauties in the world, and is it self, the most goodly Comfort and Object of that most excellent Sense, the Eye: and therefore, as one saith; When thou beholdest the Light of Heaven, that first and blessed Creature of Gods hand, that in a minute transfuseth it self throughout all this lower Region, think on the testimony of *St. John*, that God is Light, Essential Lightness, in whom there is no Darkness.

*Q. What day was that, that the like was never before, nor never shall be hereafter?*

*A.* When *Joshua* prayed in the midst of the Battel, so that the Sun stood at a stay, and hastened not towards his Western period, so long, that, as *Justin Martyr* saith, it made the day 36. hours long. And yet some write, that three hours it stood still in the dayes of King *Hen. 5.* till the Earl of *Ormond* in *Ireland*, with his small Company, overcame *Amore Arshur*, and others, with their terrible Armies.

*Q. Of what wood was the Temple of Solomon built, dedicated, and consecrated unto God?*

*X A.* Of Cedars, of Sicheim-wood, and that by the Command of God himself; and some reason thereof may be this: 1. For, that the Cedar-Tree is alwayes green, odorous

rous and sweet; neither will it bend, but support it self upright with it's own strength.

2. For that it is truly verified of it, that is spoken of the *Irish* wood, that neither worms nor moths breed in it, nor live near unto it. 3. For that it is neither massie nor ponderous to load or oppress the Walls, but strong and light.

*Q. Of what wood was the Crosse of Christ made; and whether of one entire tree, or of several kinds of wood?*

*A.* The Crosse of Christ, as we have it by Tradition, was made of three divers sorts of wood, which was, Cypresse, Pine, and Cedar, all significant, and not without their mystery: the Cypress being an Emblem of dissolution and death; for being cut or wounded, it withers and wastes away; The Cedar, of immortality, because it withstands the consumption and wastes of Time to a datelesse perpetuity; The Pine, a navigable wood that floats upon the waters, and therefore the most useful for ships, to signifie, that death should have no more power, nay less, to overwhelm him than the Pine is subject unto drowning by the violence of the waters.

*Q. What is thought to be the occasion, that Christ cursed the Fig-tree being barren, since*

*it was neither a reasonable creature, nor disposer of its own seasons, and specially being not then the time of bearing?*

*A.* This is thought not to be without many deep Mysteries; one whereof especially is conceived, to note out the hatefulnesse of Hypocrisie, that seems to flourish with displayed leaves of vanity and ostentation, but wants the true fruit of faith, which are good works and charity.

*Q.* *Why was the same tree in Paradise (without doubt good, and very good; for all that God created was very good) forbidden Adam to taste?*

*A.* Many wonder hereat, and one of the Fathers in his Admiracion hath brought in Adam thus expostulating the case with himself: If it be good, why may not I touch it? If it be evil, what doth it in Paradise? But to this, St. *Austine*, and divers of the Fathers answer, That the command of God, in that was rather for the tryal of his obedience, than for any other danger that would have grown to Adam by eating thereof.

*Q.* *What tree was that, that the same day sprang up and perished?*

*A.* *Jonas's Gourd.*

*Q.* *What trees in the Scripture are especially called, trees of God?*

*A.* *I*

*A.* It is thought to be those that grow forth of their own accord, as the Fir-tree, the Cedar, and the wild Olive-tree.

*Q.* Is there a distinction of Sexes amongst trees?

*A.* Pliny, a most certain Author, attributes both Sexes and Wedlock unto trees : and first, he instanceth upon the Palm-tree ; the love between whom is such, that if the female be far dis-joynd from the masculine, it becomes barren and without fruit : if the male have his boughs broken by any accident, the female becomes desolate, and droops like a Widow.

*Q.* What part in trees is the most strong ?

*A.* Those that grow and shoot towards the North.

*Q.* What tree is that, that is most flourishing in the Branches, but most comfortable in the Fruit?

*A.* The Vine.

*Q.* By what fitness or sympathy is the Vine taken to be the emblem of the Wife ?

*A.* As the Vine on the sides of the house, being neither so high as the top, nor so low as the bottom, is an ornament to the house; so the Wife, placed in the middle condition, neither as the head, nor as the foot, but by the side as a fellow, for they are fellows,



that walk side by side; is an ornament to the Husband. And as the Vine yields the fairest shade of any Tree to sit under, so must the Wife be the shade and delight of her Husband. And as there is no Tree more sensible of wrong than the Vine; for, cut it, and it will weep and bleed to death: so must the Wife, at any just reproof, be as tender and sensible as the Vine of cutting: and as the smell of the leaves of the Vine in the Summer drives away all noysome Beasts and Serpents, so must the thoughts of a Husband drive away in the Wife all evil provocations, and harmful intentions; and as the Vine, being but a weak Tree, hath the Wall, or the Elm to support it; so must the Wife, the weaker Sex, be supported by the Husband the stronger, &c. And as concerning both, thus further the Poet:

*The fruitful Vine and virtuous Wife, are both  
for mans delight,*

*For shade and comfort in the day, and solace in  
the night.*

*To good ends both of them were made, and so  
they both are still,*

*But oftentimes they are abus'd, unto most dangerous  
ill.*

*And then we find it so fall out, that these two  
weaker things,*

*Do overcome the strong, the wise, the greatest even of Kings.*

*Q. Of the Apples of Paradise, or Adams Apples, what is related of them?*

*A.* That those Apples so called, are of exceeding sweetness, when they come to their full maturity and ripeness, and are called of some *Musci*, or Musk-Apples; and it is thus observed, that what part soever of them you cut, there appears a Crucifix in it: and it is reported for a truth, or rather conjectured upon pregnant probabilities, that the forbidden Tree of the knowledge of good and evil was of that likeness.

*Q. What App'le or Fruit was it, that Adam in eating, drew sin and death upon himself and his whole Posterity?*

*A.* It is uncertain and cannot rightly be known, for the Scripture mentions it not: yet some Writers, to satisfy the curious, thus bring their arguments; Some think it was a Persian Apple, and that at this day grows in the East, where Paradise was situate; some think it was a golden Apple, that was sweet to taste, and delightful to behold: some think it was a Cherry, some a Pear; but all these are uncertain: but this is certain,

*Adam, primus homo, damnabat secula pmo.*

*Q. How many ribs hath every man or woman?*

*A.* This question hath bred some controverſie among the learned : for there are that affirm, ever ſince the creation of the Woman, that *Adam* loſt a rib from his ſide, the man hath one rib leſſe than the woman, and leſſe than he had at firſt. Now there are, of the other ſide, that affirm, and that truly, that there are in either ſide of either ſex, as well of the man as of the woman, 12 ribs ; for that rib which *Eve* was formed of, was peculiarly made by God to that purpoſe : neither was it a bare bone, but had fleſh likewiſe. And therefore, ſince from Earth, and the ſlime of the Earth, and from a bone from that Earth, all poſterities are deſcended, though ſome be rich, and ſome be poor ; ſome be noble, and ſome be baſe ; yet they are all but one metal and deſcent, as to that purpoſe followeth :

*Aurea nobilitas luteam ſi veſtiat ollam,*

*Non ideo ſequitur, hanc minus eſſe lutum.*

*If golden titles gild an earthen Pot,*

*That it's leſs earth for that, it follows not.*

And concerning the pride of clothing, this admoniſheth us, that they ſhould not be abuſed to that exceſſe, but rather for our humiliation, the ſad remembrancers of the fall  
of

of Man: for *Adam* in his innocency wore no clothing.

*Pellius nunc es, fueras sine vestibus ante,*

*Nudus eras purus, crimen amictus habes.*

*Q.* What seed of all other is the least, yet bringeth forth the greatest tree?

*A.* Christ himself expresth this of the Mustard-seed, of which is reported in some Countries to be trees of such bigness, that they yield a shadow to sit under.

*Q.* What kind of men are most rare in the Kingdome of Heaven?

*A.* Some say, Hypocrites: for when Christ threatens destruction to the wicked, he saith, Their Portion shall be with Hypocrites. Some say, Usurers. But the Germans proverb saith, Princes; which are as rare in Heaven, as Venison in a poor mans Kitkin: but this is alwayes to be understood of wicked and irreligious Princes.

*Q.* Who are those that are called, the Sons of thunder?

*A.* Saint *James*, and Saint *John*, the Apostles; and the reason of this attribute is, for that they affright the wicked, rouze up the sloathful, drawing all to an admiration of their highnesse: from whence it is, as Saint *Bede* writes of Saint *John*, that Son of thunder, that he thundred so high, that if he had  
thundred

thundred a little higher, all the world could hardly have comprehended him.

*Q. Who were those that found not a Physician to cure them, being living, but to raise them being dead?*

*A. Christ, Lazarus, the Daughter of Jairus, the Widows Son, Eutychus, Dorcas, and others.*

*Q. Who were those that once lived on the earth, and never dyed?*

*A. Henoch and Elias.*

*Q. Who was he that dyed, and was never born?*

*A. Adam.*

*Q. Who was he that was but once born, and dyed twice?*

*A. Lazarus.*

*Q. Who was he that spake after death?*

*A. A'rah'm to the rich Glutton.*

*Q. Who, and how many were those, that had their names foreto'd, and spoken of before they were born?*

*A. Ishmael, Isaac, Josias, Cyrus, and John the Baptist.*

*Q. Who was he that prophesied before he was born?*

*A. John Baptist in the womb of his mother: of whom St. Austine saith, that having not yet seen the Heaven, nor the Earth, yet he knew the Lord of both.*

*Q. What*

*Q. What Issue was that, which was elder than his Mother?*

*A. Christ: to which purpose, the Poet thus wittily followeth it:*

*Behold! the Father is the Daughters Son,  
The Bird that built the nest is hatcht therein:  
The old of time, an hour hath not cut-run,  
Eternal life to live doth now begin, &c.*

*Q. Who was he, that seeking his Fathers As-  
ses, found a Kingdom?*

*A. Saul.*

*Q. Whether of the two companions, the Soul  
or the Body, have the greater hand in sins, and  
why for the sin of the one, they should be both to-  
gether jointly punished?*

*A. It is thus answered by a Similitude:  
A Master of a Family committeth his Or-  
chard to two Keepers, of the which the one  
is lame, and the other blinde: where the  
Cripple that had his eye-sight, spies out cer-  
tain golden Apples, hanging upon a Tree,  
delightful to his sight, and contentive to his  
taste, if he might but obtain them: he not  
able to pluck them, relates to his fellow  
how pleasant the fruit seems to him that he  
looks upon with his eyes, and how willing-  
ly he would taste, if he had but leggs to  
bear him to them: To whom the blinde  
answers, And I would not stick to pull the  
Apples,*



Apples, if I had but thy eyes to see them; and so at last between this debate they agree, that he that had his eyes should ride upon the other's shoulders that had his legges: this being done, they were able to pluck the fruit, and did eat; and having eaten, the Master of the Orchard enters, and finds his damage, inquires by whom it was done, and they both confesse their act and furtherance, how the one used his feet, and the other his eyes, and so they did it between them. The Master finding it so, punished both with one equal punishment, as they had both deserved. After which example, doth this most wise Governour exempt neither body nor soul, because they both lend their furtherance to sin: and being thus both guilty, thus he punisheth them both inseparably for ever.

*Q. But why should Eternity punish that which is committed in Time, and oftentimes but a short time?*

*A.* First, because the sin, though it be committed in time, is against an infinite Majesty. Secondly, because God judges according to the wilfull inclination of a sinner, that would sin eternally, if he might live eternally: and to this indefatigable bent of wickednesse, God answers him with everlasting

lasting punishments : For as a Father saith, *Peccat homo in suo aeterno, punit Deus in suo aeterno* : Man sins in his eternity, and God punisheth in his eternity.

*Q. What knowledge is required in a Christian ?*

*A.* There is a two-fold knowledge, *Via, & Patria* : The first is of this life, where he that knows most, knows but in part : The other is of our Country, Heaven, wherein we shall know, even as we are known, 1 Cor. 13. 12.

*Q. Whether do fools bring more profit to wise men, or wisemen to fools ?*

*A.* Cato saith, that fools bring more profit to wise men, because wise men, seeing their folly, they endeavour to avoid it : whereas fools, on the contrary, make no use of the wisdom of the wise, by reason of their folly.

*Q. Wherefore do Serpents, since they hate all mankind, yet chiefly bend their force against women ?*

*A.* By reason of the perpetual enmity put by God between the woman and the Serpent, and the seed of the woman, and the seed of the Serpent. Of which one thus writes, concerning the blessed seed of the Woman, that broke this cursed head of the Serpent.

*Q<sup>us</sup>*

Qua a d tr fu str  
 os nguis irus isti de nere auit  
 H Sa m Chr vul l

And, as another to the like effect :

*Anguis peccatum & mortem generavit in horto :  
 Sanguis justitiam & vitam reparavit in ara.*

I.

Where the dire Serpent brought in  
 wounds and death :

Christ by his blood hath heal'd,  
 restor'd our breath.

2.

Both Sin and Death, to our exceeding loss,  
 the Serpent gave in Garden to mankind :  
 But Christ restor'd again upon the Cross  
 Justice and Life, whereby we ransom find.

And as another, to that purpose,  
*Solvit pendendo, quod Adam commisit edendo.*

Q. *How is death proved to be nothing to us ?*

A. Thus : when death is, then we are not :  
 and when we are, then death is not : and  
 therefore, death is nothing to us

Q. *How is our life proved to be something,  
 almost depending upon nothing ?*

A. Thus: The years that are past, are gone,  
 and those we have not ; the future we are  
 not certain of, and therefore boast not of :  
 the

the time present is but a moment, and that is the brittle thred it depends upon. And therefore, to this I add, with a Father, Happy is he, that in this his short minute, layes hold upon Christs mercies, and, even whilst it is called, To day, and he may be found that bore all our infirmities upon his Crosse. O Lord, saith St. Bernard, I may walk about the Heaven, and the Earth, the Sea, and the dry Land; but I shall find thee no where so soon as on the Crosse: there thou feedest, there thou sleepest, &c. And, as he further addeth, so may every sinner in this kind, concerning his unworthiness and his sins, either to seek or find him.

*Non sum lata seges, lolium sum triste: sed oro  
Me tamen in messem collige Christe tuam.*

*Englisht,*

No fruitful Field am I, no blessed Wheat,  
But cursed Cockle, to weed out, not eat:  
Yet though I am thus cast-out, lost, and sold  
To sin, yet, Lord, reduce me to thy Fold.

*Q. What is the careless liver compared unto, and most fitly?*

*A. To him that sees his face in a glass, goes away, and either forgets his deformity, or cares not to amend it.*

*A Good and short Rule to meditate.*

*Quid sis, quid fueris, quid eris, semper mediteris.*

*Always*

Always meditate what thou art, what thou wast, what thou shalt be.

The young mans question to the old man concerning life, and what it is to live.

*Dic, venerande senex, humanum vivere quid sit?*

The old man answereth:

*Principium vite dolor est, dolor exitus ingens,*

*Sic medium dolor est: Vivere quis cupiat?*

*Englisht,*

The beginning of mans life is grief and misery, the end of it grief and misery, and the middle nothing but grief and misery, which conjoynes both the middle and end, and makes one compleat mass of sorrow and all: of which we may say, as one saith,

*What joy to live on earth is found,*

*Where grief and cares do still abound?*

And therefore, the more firmly to fix this Exhortation, again he saith, Young men, hear me an Old man, that being a young man heard old men, and have both by relation and experience, found the truth hereof.

*Q. What sin is that, which by making others contemptible in a mans own eyes, makes his own contemptible in the eyes of God?*

*A. Pride, a sin so much beaten against by the learned of all ages, that it is admired how*

*it*

hath preserved a life so flourishing to these times of ours.

A pithy Ænigma whereof, to that purpose, is here fixed.

O—	} SUPER {	{ - Be,
Mors		{ Te :
Cur		{ - Bis?
Deus		{ Nos
Negat		{ - Bis
Vitam]		{ - Nam!

*Englished.*

O proud Man,  
 Death is above thee :  
 Why wilt thou be proud ;  
 Seeing God above us  
 Denies to the proud  
 The life above !

*Further motions for Humility.*

If these deject thee not, then consider a little further, with me, whither this life will lead thee, which is, to Death ; and whither will death carry thee, but to Judgement.

But before we come to speak of the Judgement, let us a little consider Death.

*Mors antrorsum & retrorsum considerata.*

Death considered backwards and forwards.

*Mors solet innumeris morbis abrumpere vitam.*

*Omnia mors rostro divorat ipsa suo.*

*Rex*



*Rex, princeps, sapiens, servus, stultus, miser, aeger,  
Sis quicumque velis, pulvis & umbra eris.*  
Englished,

The many sorrows that are Heirs to breath,  
And Twins adjoin'd to it, are free by death  
With whose imperial Sythe, the wise, the  
just,  
Princes and Kings are all mow'd down  
dust.

*Q. What is there concerning the last Judgment?*

Before this Judge, all Judges shall appear  
despite their greatness, dignity, or place  
For to be judg'd, as they have judged here  
where fear, nor friendship, justice shall out  
(face

Excuses there t' alledge, will be but vain,  
as to appeal unto the See of Rome;

For there the guilty, though he much do faint  
shall not pervert his justice, nor his doom  
(estate

Weigh then, most wretched man, thine own  
(right

how in this Judgment thou maist stand up  
Where shall no book be opened to relate,  
but even the conscience shall it self indite

For, as Saint Bernard saith,

*Non sicut amo, non sicut odio, non sicut timore  
sed, sicut invenio, judico.*

Which

Which is,

judge not as I love, I hate, or fear;  
at sentence on the truth of what I hear.

Q. What shall be the last words that shall be  
spoken in this world?

A. Come ye blessed; Go ye cursed, &c.

*Aspera vox Ite, sed vox benedicta, Venite;*

*Ite, malis vox est apta, Venite bonis.*

From which bitter word, I pray, with Saint  
Bernard, Deliver me, O Lord, in that day.

Q. What are the parts of Repentance?

These six. viz.	{	Confession of	} Sin.
		Contrition for	
		Detestation against	
		Aversion from	
		Conversion to	
	{	Obedience to	God.

Q. What Language, according to the conje-  
ctures of some Learned, shall we speak in the world  
to come?

A. The Hebrew; a Language, that Christ  
himself spake in this world; and the most  
ancient and most Sacred of all other, being  
spoken by Adam and Eve, and which was not  
changed at the confusion of Babel; the next  
hereto is the Greek, as most rich; then the  
Latine, most copious.

Q. Which of all the Psalms of David is the  
longest, and which the shortest?

A. The

A. The shortest is the 117. the longest the 119. the one consisting of 155. Verses, reckoning 4. lines, where the meeter ends, to the Verse; the other of two Stanza's.

Q. Which of all the Psalms of David is most mournfull and compassionate?

A. The Psalm 77.

Q. What Psalm is that the wicked, the very Devils themselves, according as Athanasius writeth, tremble and quake to hear read or recited?

A. Psalm 68. Let God arise, and see his enemies scattered.

Q. How many Inns or Lodgings did the Son of God use in this world?

A. Four: which are these;

*Prima domus Christi, fuit alvus virginis almæ*

*Alter a præsepe, crux tertia, quarta sepulchrum*

*Englished:*

Our Saviour's first house, was the Virgin's

Womb,

Second his Stall, third Crosse, the fourth last

Tomb.

Q. Since many other Birds resort to the dead carcasses, as Crows, Prognosticators of weather, and Vultures, that presage death and battel; it remains to consider why it pleased the wisdom of God, only to name the Eagles, as it is in the Text, *Thither will the Eagles resort?*

A.

*A.* It is answered, For that by those he should figure out unto us the condition of the world; for as the Eagles fly the highest of all other Birds, so must the faithfull Christian soar up with wings of Contemplation: and though sometimes they stoop to the occasions of the world, yet their conversation must be high: and as the Eagles are said to be sharp-sighted, and can behold the piercing beams of the Sun; so must the true believer with undazled-eyes behold the Son of righteousness with more resplendent raies, even the Son, that makes the Sun that makes the day. And as the Eagles are fed with dead carcasses, even so must the faithful Christian feed upon the crucified body of Christ.

*Q.* What part of the earth was never seen by four kinds of men?

*A.* The bottom of Jordan, and that when God divided the water: which was done, once by Moses, after by Joshua, then by Elias, and last of all by Elizeus.

*Q.* Whereupon doth the foundation or base of the Earth consist, or upon what doth it rely?

*A.* It is a Secret sought of all men, unknown of many, and perceived of few; to which yet we answer, from the Scripture: That the base and huge weight thereof relyes on nothing: and Job himself testifies,  
*A.* upon

upon no material thing, but is only supported by the power of God himself.

*Q. What is that that bears all, firms all, nourisheth all, increaseth all, creates all, buries all, and receives all into her again?*

*A. The Earth.*

*Q. Whether doth it wax old, or not?*

*A. All writers do agree, and one age testifieth unto another, that it waxeth old as doth a Garment, or the birth of a Woman and experience it self findes, that both in the fruitfulness, the strength, and operation of Herbs, Plants, and Vegetables, the defect and decay thereof is daily seen; and the lessening of the Operation and Vertue most sensibly perceived, in the languishing dolour of many incurable diseases in these times.*

*Q. Wherefore do the Jewes break the Glasse, in which the Bride and Bridegroom drink?*

*A. To admonish them, that all things are transitory and brittle as the Glass, and therefore they must be moderate in their pleasure and desires.*

*Q. Wherefore have all Jewes a rank smell or savour?*

*A. Some think, because they are of a bad digestion; others think, because they use no labour, nor exercise, but live by Usury*

*some*

some think the wrath of God upon them, the immediate cause; howsoever, they have been a People strangely dispersed over the face of the Earth, slaughtered and tormented in all Countries, *France, Spain, Portugal, Germany, and England.* Some of their offences were, Washing and clipping the Kings Coin, Circumcising and Stealing of Christian Children, and pricking them full of holes for their blood, which they conceited would cure the Leprosie and rank smell both of their breath and skin. In King *Johns* time they were fined at 1000. Marks a Man; upon penalty of not payment, to lose their teeth; an old *Jew* at *Bristol* had six of his teeth pulled out, because he refused to pay his fine. Many thousands of them were slaughtered in divers Kingdoms, upon a rumour spread, that they had poisoned all the Wells in those Countries; and, where ever they live at this day among Christians, they live in subjection and slavery to them they most hate.

*Q. What Country in the world is the most desolate and solitary?*

*A. The Country of the Sodomites, where Satan won so much ground, that whereas, according to Strabo's description, stood thirteen Cities, situate upon one of the most fruitful soyls in the whole Earth, even a*  
*C* *second*



second *Eden*, or Garden of Paradise, for pleasure and beauty; whence sprung those clustering Grapes from those Vines of *Engeddi*, so renowned in Scripture; stands not now one of those Cities, to magnifie her self above her fellows; but all, with *Sodom*, the Lady of them all, desolated and destroyed, not one stone left upon another, nor no other witness of their sometimes being more than the dire smell of Fire and Brimstone, the heavy Justicers of God that destroyed them; and for the Fruit of the Vine, that made glad the heart of Man, in them perverted from his true use to sin and drunkenness, are only found now Apples of a beauteous appearance, but touch them and they are but ashes, and of a sulphurous savour; an Air of so poysonous a Vapour above, that, (as Historiographers write) stifles the Fowles that flye over it, that they fall down dead; and the Fishes likewise in that dead-Sea under it, poisoned as they fall in, or float from the Silver-streams of Jordan, that thence empty themselves into the Sulphurous Lake.

There are four kinds of men that lay claim to their own and others, but not one rightly, and these are they:

1. The first saith, That which is mine is thine,

thine, and that which is thine is mine : and this is the Idiot.

2. The second faith, That which is mine, is mine, and that which is thine is thine : and this is the Indifferent man.

3. The third faith, That which is mine is thine, and that which is thine is thine : and this is the Godly man.

4. The fourth faith, That which is thine is mine, and that which is mine is mine own : and this is the Wicked man.

*Christ* all, and without *Christ* nothing.

*Possidet ille nihil, Christum qui perdidit unum  
Perdidit ille nihil, Christum qui possidet unum*

*Q. What do we owe unto our neighbour?*

*A. Three things : that is to say,*

*Nostrum*  $\left\{ \begin{array}{l} \text{nosse} \\ \text{posse} \\ \text{velle} \end{array} \right\}$  *in*  $\left\{ \begin{array}{l} \text{consiliis,} \\ \text{subsidiis,} \\ \text{desideriis.} \end{array} \right\}$

*To counsel, to assist, to desire his good.*

Three things are most precisely necessary for every Christian man, and what are they?

*Faith* —  $\left\{ \begin{array}{l} \text{without} \\ \text{which we} \\ \text{cannot} \\ \text{please} \end{array} \right\}$   $\left\{ \begin{array}{l} \text{G O D,} \\ \text{Our neighbour,} \\ \text{Our selves.} \end{array} \right\}$

Of the latter of which, one writes,

*O vita secura, ubi est conscientia pura!*

O life secure, that hath the conscience pure!

*Q.* Why do young men many times say, they are younger than they are; and old men, they are elder than they are?

*A.* This doth youth, that he may seem to preserve the flower of his youth the longer: this doth age, to regain more reverence and authority; but, either foolishly.

*Q.* He that learns from youth, whom doth he resemble?

*A.* Him that eats Grapes before they are ripe, and drinks VVine before it be settled.

*Q.* But whom doth he resemble, that drawes his Precepts from old men?

*A.* Him that eats ripe Grapes, and drinks old VVine; for, *Seniores sunt Saniores; Incipientes, insipientes.* And likewise much the more, *Quæ laboriosa fuere juventuti studia, ea sunt jucunda senectuti otia,* Whose studies were more painful in youth, their pleasures are more perfect in age; for in the largeness of knowledge is the sweetness of life; and therefore neither in youth nor age should we think our selves either too young, or too old to learn, but with the resolution of that. Father, say, *Etsi alterum pedem in sepulchro haberem, adhuc discere velim.*

Learning

Learning would I desire, and knowledge  
crave.

Though I were half sepulchred in my  
grave.

2.

Hereafter follow certain mixt  
Philosophical Questions, more va-  
rious, and of greater liberty.

**Q.** *Christ bids us be as wise as Serpents:  
Wherein consists the wisdom of Ser-  
pents?*

**A.** 1. That in the Spring she casts her  
old skin, to invest her in a new.

2. That she will defend her head above  
all things.

3. That she stops her ear at the-voice of  
the charmer.

4. That carrying poyson alwayes in her  
mouth, she still exposeth it before she drinks:  
of whom the Poet wittily thus writes,

*Ut nulli nocuisse velis, imitare Columbam:  
Serpentem, ut possit nemo nocere tibi.*

*Englished.*

That thou no hurt of other men maist take,  
Be wise as Serpents, for thine own dear sake:  
That against others thou do not offend,  
The Doves offenceless nature apprehend.

C 3

*Q. Whether*

*Q. Whether may the warmth of Velvet, or Frize be more comfortable ? or whether the continued pleasures of great men, or the seldom, yet sometimes pleasures of poor men, be more delectable ? or Whether great men take more content in their great pleasures, than mean men in their lesser ?*

*A.* The warmth of health to the body is all one ; though Velvet have the superiority for ornament, it hath not therein for use : And as for the great pleasures of great men, being daily and common, they are not thought so delectable, as the seldom recreations of the mean, but rarely & desiredly afforded. In mean rags (wholsom, though not costly) the poor may be as much, nay, are (for the most part) more delighted, sleep as soft on their beds of Flocks, as the other on their Pallets of Down: for, all content, or dislike, is of our own making : for so good or ill an Artist is Imagination, that it will turn Frize into Velvet, and Velvet into Frize: for as the Imagination shall be flattered, so the Senses are perswaded, and so it is enjoyed. And therefore I conclude, that that content which oftentimes lodgeth not under a golden-fretted Roofe, may be found napping under a thatchtpatch Cottage. As the King sometimes in a Poem of his to that purpose wittily complained :

O Sleep, O gentle Sleep, Nature's soft nurse,  
How have I frightened thee?

That thou no more will weigh my eye-lids  
down,

Nor steep my senses in forgetfulness?

Why rather, Sleep, liest thou in smokie cribs,  
Upon un-easie Pallets stretching thee,

And husht with buzzing night-flies to thy  
slumber,

Than in the perfum'd Chambers of the great,  
Under the Canopies of costly state :

And lull'd with sound of sweetest melody?

O thou dull god! Why liest thou with the vile  
In loathful cribs, and leav'st the Kingly-  
couch :

A Watch-case, or a common Larum-bell?

Wilt thou upon the high and giddy mast,  
Seal up the Ship-boyes eye, and rock his  
brains?

In cradle of the rude imperious surge ;

And in the visitation of the Winds,

Who takes the ruffian billows by the tops,  
Curling their monstrous heads, and hanging  
them

With deafning clamor in the slippery clouds,

That with the hurley, Death it self awakes?

Canst thou, O partial Sleep, give them  
repose,

In a wet season, in an hour so rude,



And in the calmest and most stillest place,  
 With all appliances and means to boot,  
 Deny it to a King? then happy lowly down,  
 Un-easie sits his Robe that wears a Crown.

*Q. Why are not riches, in their flight, said to take to themselves the wings of a Cock, or a Hawk, or some other tame Fowl, but the wings of a Swallow?*

*A.* Because the Cock, and the Hen, and the Hawk, and such like, are domestical creatures; and though sometimes they step aside, yet may often-times again be found; as the Hawk sometimes by her bells, when the Swallow passeth away unrecoverable.

*Q. How many, and what creatures are those that live only without meat?*

*A.* Four: the Camelion by the Ayr, the Wont or Mole by the Earth, the Sea-herring by the Water, the Salamander by the Fire; unto which may be added the Dormouse, which lives partly by sleep.

*Q. What is the reason that Herbs that are planted in the Earth by the industry of man, grow up so slowly, and prosper so leisurely, though well manured, and excellently applyed every way, when as weeds and such like shoot up hastily of themselves, without either tillage or toyle?*

*A.* It

*A.* It is answered, that the earth is to the one a Step-mother, to the other as a natural Parent; and therefore to those which are her own legitimate and truly, she lends the more nourishment, when to the other, but as bastards, she withdraweth it from them. For the earth is to the weeds, as mans natural corruption to his vices, which spring up of themselves plenteously: but vertue and goodness by grace and education more sparingly.

*Q. Why are Cats and Whelps brought forth blinde?*

*A.* Because that drawing neer to their maturity and ripeness, they wound and pierce the Matrix with their clawes, whereupon by their Dams they are hastily and imperfectly cast out before their time.

*Q. Why doth blood issue afresh from an old member, or wound, many days before made and dried up; the Murtherer approaching neer unto it?*

*A.* Our Naturalists observe divers natural causes to the effecting of the same, which for their uncertainty we meddle not withall; but thus conclude, that Murther shall not be concealed or unrevengeed: and to that end, the blood of the slaughtered cries for vengeance at the hands of God; which God

so regarding, by that means answers, to approve to man what often seemeth doubtful otherwise, as hath most strangely been manifested.

*Q. Why do the affections of Parents run upward to their Children, and not their Children's run downward to them?*

*A.* Even as the sap in the root of a Tree ascends into the branches thereof, and from the branches returns not into the root again, but runs out from thence into seed; so Parents love their children, but children so love not their Parents, but their affections run forwards to a further procreation: Whereby it comes to pass, that one Father with more willingness brings up ten children, than ten Children, in his want, sustain one Father.

*Q. How is it that there be many more women in the world than men?*

*A.* Some think, because Women are exempted from the Wars, from the Seas, Imprisonment, and many other troubles and dangers of the land, to be a reason sufficient: so others likewise there are, that think this may be a reason, Because in the whole course of Nature, the worst things are ever most plentiful. To which effect *Pliny* tells a Story of a certain Field-Mouse, that every Moneth brings

brings forth thirty, when the Elephant, a creature of use and service, is three years in travel with one. And therefore one thus merrily writes of that sex;

*If Women were as little as they're good,  
A Pescod-shell would make them Gown and  
Hood.*

*Questions of the Earth.*

*Q. How many miles is the Earth in circuit?*

*A.* It is uncertain, and cannot rightly be defined: for, as the Lord said, Who hath measured the earth? Yet the Mathematicians and Astrologians are of opinion, that it is four times 5400. miles: but however, in respect of the Heavens, they conclude put a Point, where every Star in the eighth Sphere is esteemed bigger than the whole Circumference thereof; where, if the body of the earth should be placed in the like splendour, it would hardly appear: Yet, as saith a Father, We make of this little so great a matter, so admiring this miserable dust; on which not only we, that are but Dust and Worms, do creep, but also many other Worms, and Beasts besides: and yet this Point is divided among mortals into many points, and with fire and sword contended for, and sought; and many are so besotted therewith,

with, that they would exchange for a more of this point, their part in Heaven, could they meet with a chapman.

*Q* Where is the center, or middlemost part of the Earth?

*A*. At *Delphos*, as the Ancients would have it : to which purpose, *Strabo* tells a Story of two Eagles sent from *Jove*, one from the East, and another from the West, which met at *Delphos*. Some are of opinion, that it is neer the Mount *Taurus* : *Ptolemæus* thought it under the Equinoctial : *Strabo* at *Parnassus*, a Mountain in *Græcia* : *Plutarch* was likewise of that opinion. But most of our Ecclesiastical Writers have thought *Judea* to be the middle of the earth, and *Jerusalem* the very point and center ; of which opinion was St. *Hierome*, *Hilarius*, *Lyra*, and others : according to the Psalm, *God hath wrought salvation in the midst of the earth*, that is, at *Jerusalem*, by his Passion ; yet, in respect of the whole world, there is no place properly the middle, because it is round.

*Q*. Wherefore is the world round?

*A*. Because that it, and all therein, should not fill the heart of man, being a triangle receivable for the holy Trinity.

*Q*. How far is the East distant from the West?

*A*. A

*Answ.* A days journey, for the Sun passeth between them every day, going by Astronomical computation 900. miles in an hour.

*Q. Whether is the Water or the Earth the greater?*

*A.* It is answered, the Water is bigger than the Earth, the Air bigger than the Water, and the Fire bigger then the Air.

*Q. What comparison is there between the Sun and Vertue?*

*A.* So much, that when as the Sun is at the highest, the lesser shadow doth it cast upon the earth, as the neerer thereto the greater: so vertue, the more high and elevate it is, the more it shines unseen, unless to it self, and such as participate in the fruition thereof, as that other, the more unreal and declining, a greater, but a worser light to the world.

A certain old Doctor of the Church compared the Old Testament and the New to the Sun and the Moon; the Old borrowing light from the New, as the Moon from the Sun; the New being wrapped up in the Old, and the Old revealed in the New.

*Q. What is the highest of all things?*

*A.* The Sea is higher than the Earth, the Air higher than the Sea, the Fire higher than



than the Air, the Poles higher than the Fire,  
God higher than the Poles ; higher than  
God nothing.

*Q. What may the world most fitly be compared unto ?*

*A.* To a deceitful Nut, which if it be opened with the knif of truth, nothing is found within it but vacuity and vanity.

*Q. Si fugio sequitur, sed me fugit illa sequentem:  
Res Mira & varia est, dic mihi quæso quid est ?*

*English.*

If I her follow, she me flies ;

If I her flie, she follows me :

A thing most strange and various 'tis,

I pray you tell what it may be.

*A.* The Rain-bow, which seems to vary in colours according to the variation of the mind of him that beholds it.

*Q. What times are we chiefly to select to our selves, for the ordering of our affairs, and as the most convenient for that purpose ?*

*A.* The Morning and the Evening : in the Morning, to propole what we have to do : in the Evening, to consider what we have done and effected : so that we may husband our time in the early and wise disposal and accomplishment of our affairs. And next.

That We may also have the first of these golden.

golden Verses on our side, and the other either frustrated, or not strongly against us, which ensue as followeth,

And first for our early rising in the Morning :

*Sanctificat, ditat, sanat quoque surgere mane.*

Englified.

*To rise betimes hath still been understood*

*A means t'inrich, make wise, preserve pure blood.*

For the second.

*Omnia scire putes transacta tempora vite,*

*Vel male, vel temere, vel nihil egit homo.*

Englified.

*Survey all things, and their swift progress scan;*

*Rash, bad, or nothing in them's done by man.*

*Q. Whether through the whole year are there more clear or cloudy days?*

*A. The dry are more then the rainy: the clear more then the cloudy, according to the Poet:*

*Si numeres anno soles & nubila toto,*

*Invenies nitidum saepius esse diem:*

*Number the days, the cloudy and the clear,*

*And thou shalt find more fair then foul i' i<sup>h</sup> year.*

*But*

*But womens beauties if thou so compare,  
The greatest numbers are more foul than fair.*

*And yet one saith :*

*Who takes a woman foul unto his wife,  
Doth penance daily ; yet sins all his life.*

*Q. Whether are some days to be accounted infortunate or not , as in our Kalendar are set down ?*

*A.* They are not: as in the Country-mans Counsellor here ensuing, is further to that purpose related. And therefore *Heracitus*, not without cause, blamed *Hesiod*, for his distinction of days good and evil, as if he were ignorant that all days were alike. To which purpose is here annexed the noble courage and resolution of *Lucullus* the Captain, who with no less happy event than ripe judgement, being endangered by an enemy, and upon an ominous day, as his Souldiers termed it, likely to have been surpris'd, animated them notwithstanding to a famous rescue and victory, with this perswasion, that giving the onset with resolution, they should change a black day to a white. And the success was answerable.

*Q. Whether is the custom lawful , or not, that is commonly used for the celebration of our birth-days ?*

*A.* The

A. The Heathen in ancient times had this custome in great esteem and reverence, and in some measure we may be imitators of them : but how we should celebrate ours, Saint *Austine* hath given us a Rule ; that is, with thankfulness and rejoycing in God, that he would have us born to be Temples consecrated to him: the daily rejoycing when we find in our selves a willingness and perfection in some measure to go forward and endeavour the end of our Creation, which is the service of God ; unto the which end, unless we refer our whole care, we shall have small cause of rejoycing , but rather to wish we had never been born. And most of the Fathers are of opinion, that none of all the Saints thus celebrated their birth-days, but wicked Princes, as *Pharash*, *Herod*, and the like.

From Heathens we descend a moment to the Pope and *Rome*.

Q. *The Pope borrows two Prerogatives from the Apostles, and what are they ?*

A. Saint *Peters* Keys , and Saint *Pauls* Sword : that which he cannot enter into by the one, he may inforce by the other. After the example of *Julius* the second , Pope of *Rome* , who leading his Army a'long by the River *Tiber* , threw therein his keys, saying,  
*When*

when Peters Keys profit us nothing, then comes out Pauls sword. And how it is drawn at this time, the world takes notice, as against Venice, France, the Duke of Ferrara, and, in an hurly-burly, unsheathed throughout all Italy: the Dog that with shut-eyes barks against all truth.

*Q.* Tell me, in the vertue of holy obedience, what garments were they that preserved their wearers from the Devil?

*A.* The Garments of S. Francis, as the Papists tell us: as if the Devil could not as well know a Knave in a Friars habit, as in any other.

*Q.* What is the reason, of all other things, that the Pope christens his Bells, they having many times that preheminence before men?

*A.* That the sound of them might drive Devils out of the Air, clear the Skies, chase away storms and tempests, quench fires, and give some comfort to the very dead, and the like.

To which purpose hear the Bells ring-out their own peal,

*Behold my uses are not small,  
That, God to praise Assemblies call;  
That break the Thunder, wail the Dead,  
And cleanse the Air of tempests bred;  
With fear keep off the Fiends of Hell,  
And all by virtue of my knell.*

*Q.* What

*Q. VVhat the Popes chief stile, wherein the number of the Beast is reckoned, as in the 13. of the Revelation, and the last verse, is manifested in these words: Here is wisdom, let him that hath understanding count the number of the beast, for it is the number of a man, and his number is 666.*

*A. VICarIVs generaL Is DeI In terrIs.*  
Englified,

*Gods general Vicar upon Earth.*

Thus reckoned.

**DCLVVIIIIII.**

*Q. VVhat number was the most fatall to Rome?*

*A. The sixt number, according to the verse ensuing:*

*Sextus Tarquinius, Sextus Nero, Sextus & iste*  
(*scilicet Papa Alexander 6.*)

*Semper sub sextis perdita Roma fuit.*

What other names or numbers to her wonne,  
In the sixt still she lost, was Rome undone.

*Q. VVhat inscription or motto was that (according to the Fiction) which Martin de Asello fixing over his Gate, by reason of false pointing of the Painter, cost him his Bishoprick?*

*A. Porta patens esto nulli, claudaris honesto.*  
Where the Painter mistaking himself, made the point at Nulli, and so made it, Gate be open to none, but shut out all honest men.

The



The Pope riding that way, before *Martin* had corrected his Inscription, taking it for profest knavery, discarded him of his Bishoprick (as it was no wonder) and placed another in his house; who kept the Inscription still, but only altered the point, and made it thus  
*Porta patens esto, nulli claudaris honesto.*

Adding thereunto :

*Ob unum punctum caruit Martinus Afello.*  
 Gate open to the good, and shut out none,  
 For one poor point, all is from *Martin* gone.

*Q.* There is a certain thing that hath not the art of Numeration, neither knows the order of time how it passeth, and yet lest we should be ignorant, or the time should deceive us, it instructs us in both carefully?

*A.* A Clock, upon which one thus writeth :

*Qui nescit quo vita modo volat, audiat hora:*

*Quam sit vita brevis nos docet ille sonus.*

He that would know how minutes steal away,

That peece up hours, that patch out the day;

This trusty watchman, to supply our need,  
 Proclaims our lives short-span in their swift speed.

*Q.* What are the natures and dispositions of the four Elements?

*A.* The

A. The Earth is dry, the Water cold, the  
Air moist, and the Fire hot.

Q. Which is the highest of those Elements?

A. The fire, whose nature is ever to  
mount upward; and, if you turn it downward,  
it goes out thereupon. Thence proceeds  
Saint Chrysostoms admiration, that the Rays  
of the Sun, in Nature hot, in quality glori-  
ous, do shoot downward, so contrary to the  
fire.

Q. What fire is that, that sometime follows,  
and sometimes flyeth away?

A. *Ignis fatuus*, or a Walking-fire, (one  
whereof keeps his station at this time near  
Windsor) the pace of which is caused prin-  
cipally by the motion of the Air: for the  
swifter one runs, the swifter it follows, the  
motion of the Air enforcing it.

Q. What thing is that most useful and pre-  
cious in the world, that produceth another of  
no use or good at all?

A. Fire, from whence proceeds smoak, of  
which *Lipsius* writes.

*Ita te tolle ab humo, ut absis a fumo.*

Q. What coals do longest of all other preserve  
fire?

A. The coals of Juniper, of which it is  
reported, that they have kept fire a whole  
year together, without supply or going out:

Q. What

*Q. VVhat is that which being the heavie  
and hardest of all things, yet yields both to  
extremity of fire and water?*

*A. A stone, that Fire melts, that Water  
wears, that Time consumes; Time, as the  
Poet saith,*

*Which cheers the Ploughman with in  
creaseful Crops,*

*And wastes huge stones with little water  
drops.*

*Q. VVhat stone of all other is the greatest  
wonder?*

*A. The flint-stone that preserves fire within  
it, is a wonderful secret and benefit to man.*

*Q. VVhat is that which being first water,  
afterwards assumeth the form of a stone, and still  
retains it?*

*A. The Crystal congealed by Frost.*

*Q. VVhat stone is it, that yields neither to  
fire, nor to the hammer?*

*A. The Adamant, which, as our Naturalists  
observe, is dissolved only by Goats blood  
whereupon Saint Chrysostome writes, Though  
the heart of a sinner be more hard than an  
Adamant, yet will the blood of Christ mol-  
lifie it:*

*Q. VVhether have stones vegetative life,  
no?*

*A. This if we doubt, our Pioners are  
Mineralists*

Mineralists will resolve us, who find out by experience, that although Minerals be buried deep in the earth, yet through divers veins & channels, they suck in moisture & nourishment, as do Plants and Trees: and, that they do likewise increase and grow, though in a slower progression and degree then other things, is probable and certain.

*Q. Is there a difference of Prerogative amongst stones?*

*A.* It is answered, There is: For the stone in the Altar hath more honour then the stone in the streets. For the one is kneeled unto with Devotion, the other trodden on by the feet.

*Q. Which are the most precious stones for mens use?*

*A.* The two Millstones of the Mill, of which the one never stirs, the other never lies still.

*Q. What Birds of all other are the most gentle, and the most innocent?*

*A.* The Dove for gentleness and simplicity is commended in Scripture: for the Dove is among Birds, as the Sheep is among Beasts, from whose kind no hurt proceeds to Man, being a sociable Creature for his service; of whom it is observed, that he yields up his life for the sustenance of Man, sobbing it out with a kind of meekness and patience

patience more than any other Creature : and for his use, there is nothing unnecessary for our service in the whole compofure of him; his flesh being good for meat, his guts for the strings of instruments, his dung to enrich the field, his wool for cloath; so, nothing superfluous. So likewise the Dove, a patient, not an offensive Creature, without beak or talons of oppression, having no other defence against her enemy, the Hawk, and such like, more than the swiftnefs of her wing; according to the Poet :

*Felle Columba caret, rostro non laedit adunco,  
Possidet innocuas, puraque grana edit.*

Her food is grain, her beak doth not offend,  
No gall this creature hath, nor no bad end.

And therefore they hate the Hawk, as it is said, because of his beak.

*Odimus Accipitrem, quia semper vivit in Armis.*  
We hate the Hawk, and fear him near and far,  
Because his beak still threatens to us War.

*Q. VVhence proceeds the mourning of the Dove?*

*A.* For fear of the miscarrying of her young, which she is so fruitful in, that she brings forth every moneth, or at least layes Egges : they joyn their beaks in the way of love, and conceive by billing.

*Q. VVhat Birds of all other are the most ravenous.*

*A.* The

*A.* The Eagle, the King of Birds, of whom it is delivered, that they never dye by old-age or sickness, but by famine; and that by reason of the upper part of her beak so inclasping the under, that she cannot open her mouth to receive her food. *Ælianus* writeth, that the feathers of the Eagle, put among the feathers of other Birds, do consume and waste them away, as do the evil-gotten goods of some rich oppressor, not onely themselves, but together the whole lump, some where-of were well or much better gotten. To which purpose Saint *Chrysostome* saith, a few riches evil-gotten, will not only waste themselves, but consume away those that are well-gotten. Of which one writeth; *De male quæ sitis vix gaudet tertius hares.*

*Of piles of wealth rais'd by unjust extortion,  
The third Heir seldom doth enjoy his portion.*

*Q.* Why is the Eagle spread in the Emperours Arms?

*A.* Some think, it was so given upon a compact between the Emperour of Germany and Constantinople, upon an agreement between them, that the succeders in the German Empire; after *Charles* the Great, should be called Emperours of the West, as the Emperours of Constantinople, Emperours of the

D

East;



East; and so the head should look both waies,  
as the Verse seems here to confirm it :

*Picta biceps Aquila hinc occasum, hinc aspexit  
ortum :*

*Alter, ait, nostri est Cæsaris; alter erit.*

The Eagle-spreed, had this and riper scope,  
To eye both present, and the future hope.

*Q. What Bird is it, that hath the fairest feathers,  
but the most hellish voyce of any other ?*

*A. The Peacock, whom the Poet tearms  
to be,*

*Angelus in penna, pede latro, voce Gehenna :*

A Bird that hath an Angels plume,  
A thievish pace, a hellish tune.

Pliny writes, that the Peacock envying the  
profit of man, devours her own dung, lest he  
should make use of it.

*Q. What Birds in the Scripture doth God  
prefer before wicked men ?*

*A. The Kite, that knows her time, as doth  
the Turtle, the Swallow, and the Stork.*

*Q. What Birds are most perfect Heraulds  
the Spring ?*

*A. The Swallow, and the Cuckow.*

*Q. Is there any thing more of observation  
the Swallow ?*

*A. There is; and this is very observable  
of her, the discretion she uses in feeding  
her young, when having five in her nest, she*

even

ever begins at the eldest, and so by degrees goeth over the rest, that all may have alike, and none be forgot. In the Winter she flies not away, as it is reported of her, but is found to lie in her nest as dead, and to revive again with the approaching warmth of the Summer; which some take to be an Emblem of the Resurrection.

*Q. What Bird of all other is the most sweetest in voyce?*

*A. The Nightingale*, which, as *Pliny* notes, ever sings sweetest notes in the hearing or presence of Man: and the reason is, as the Fiction leads us, for that the *Cuckow* and the *Nightingale*, two Quiristers of the Season, in some ripeness of the Spring, wherein they both take their Tunes (which is most chiefly from the middle of *April* to the end of *May*) fell into a Controverlie of the excellency of their Voice and Note; which dissention grew so far, that it could not be ended without an Umpire; unto which the *Afs* was chosen, as thought a fit Judge, by reason of his long Ears, quick Hearing, and Presence: by whose Judgement the *Cuckow* was preferred, because her note was easie and plain to his Capacity; the *Nightingale* thus cast, appeals to Man for her Censure; and where ever she sees him attentive, there she runs into the

variety of her most excellent Ditties.

*Q. What in times past was the controversie for beauty, or excellency, between the Crow and the Goose?*

The Crow sayes;

*Altera me in terris non est fœcundior ales :*

*In all the earth no Bird than I more white :*

The Goose answers :

*Tu me plus loqueris, plus ego scribo tamen.*

*Though less I speak than thou, yet more i'll write.*

And concerning the Parrot, *Aristotle* was of opinion, that she would speak more and better than she doth, if she drunk but wine.

*Q. Who are those amongst men that attempted to fly like birds?*

*A. Icarus and Dædalus :* and of late the Italian that flew from the top of Saint Marks Tower in *Venice*, and did it without hurt : besides, an English-man that offered to undertake to fly over *Thames*, but afterwards he flew from his purpose, and did it not: and as I have heard since, he is flown over the Sea in a Ship.

*Q. Who are the most merry, most free, the most mad, and the most blessed, in the world?*

*A. The most merry, are Popish Priests,* that sing when others weep, both before they dye, and after they are dead.

The most free, are Physicians, that are only licenced

licenced to kill without punishment, so that what is death to others, is gain to them.

The most mad, are nice Grammarians, that fight about Vowels, and for Air and Sound, and with as much bitternesse as the *Turks* against the *Rhodes*.

The fourth are the poor, that are blessed; to which I incline, though, with *Agur*, I pray to give me neither poverty nor riches, but contentedness.

Though *Ovid* could say concerning their blessedness :

*Non tamen hac tanti est, pauper uiuere velim.*

Though blessings be for them in store,  
To be their Heir i'de not be poor.

*Q.* Wherefore have Grammarians formed three Genders in Art, seeing there are but two in Nature; or why doth not Nature bring forth things of the Neuter Gender, as well as of the Masculine and Feminine?

*A.* Let him tell the cause of that who can, or if he cannot, let him seek out another *Pa-  
leman*, that can unty this knot: for my heifer shall not plow this.

*Q.* What is that which knows not it self to speak, understands not a voyce, yet conceals not, but repeats the voyce of him that speaks?

*A.* Eccho, the Daughter of the Air and Tongue, lodging chiefly in hallow Caverns, Desarts, and Floods.

*Q.* *What may come into thy mind by recording those six Musical Vowels?*

UT RE MI FA SOL LA.

*A.* The custome of Drunkards; for when they drink,

They begin in { Ut, } and drink { Savingly,  
                  { Re, }                         { Regularly,  
                  { Mi, }                         { Marvellously.

They hold on in { Fa, } drinking { Familiarly,  
                      { Sol, }                   { Solemnly.

But they alwayes end in La Mi, because the end is Lamentable and Miserable.

*Q.* *What Creatures are those, some living, and some dead, but rule all the world?*

*A.* The Sheep, the Goose, and the Bee; for the Sheep yields Parchment, the Goose Quils to write it, and the Bee Wax to seal it, according to these Verses;

The Bee, the Goose, the Calf,  
do so maintain the might  
Of Monarchs, Kings, and States,  
that wrong surprize not right:

The

The Bee brings sealing wax,  
the Goose our writing quills :  
The Calf his Parchment-coat, or skin,  
for Deeds, and dead men's Wills.

*Q. What Creatures are those, that are both  
in the Heavens, in the Earth, and Sea ?*

*A. The Dog, the Serpent or Dragon, ac-  
cording to the Poet, in one Instance :*

*Latrat in ade Canis, nat in equore, fu'get in  
astris.*

Though more confined Creatures more do  
pine,

The Dog in House, Sea, Sky, doth bark, swim,  
shine.

*Q. Whether are there more or greater living  
Creatures bred on Earth, or in the Sea ?*

*A. In the Sea, (as all writers testifie and  
agree upon) and this moreover they add,  
that there is no creature upon the Earth, that  
hath not his like in the Seas; and yet there  
are many in the Sea, that the Earth cannot  
parallel, nor any other place : and beside,  
with this good difference, that those Creatures  
that are hurtful on the Earth, in the Waters  
are not so, as the Snakes, and such like; there  
they are without their venome, and offence-  
lesse.*

*Q. What is that which nothing being more  
D 4 heavier*



heavier of it self; yet nothing more moveable; and if you keep it not within bounds, severs it self into many particulars, yet after runs into one lump; and being it self unchangeable, changeth and altereth the form and colour of things?

1. Quick-silver.

Q. What Herb is that which presents the form of a man?

2. The Root of the Mandrake.

Q. Whether is it of truth, or not, that is vulgarly reported, that those that dig this Root escape not without death?

3. Nothing more true: it hath of it self a soporiferous nature, to procure sleep (drunk or applyed, even as Opium) to death.

Q. What creature is that which at once brings forth, nourisheth her young, and goeth with young again?

4. The Hare, that fearful and pursued creature; of whom, according to Pliny, the males bring forth as the females; unto which no other creature may compare in fruitfulness but Copies, those cunning Pioners that have undermined and subverted Cities; and the mony of Usury, that no sooner is begot it self, but it presently ingenders.

Q. Among all Beasts and Birds, which are of beauteous and various colours?

A. The

A. The Peacock among Birds is as the Panther among Beasts; only in this they differ, that whereas the Peacocks deformity is his feet, the Panther's is his head.

Q. What kind of men are they, which being as beasts themselves, sit upon beasts, carry beasts in their hands, have beasts running about them, and all to pursue and kill beasts?

Ans. Unlettered Huntsmen; of which S. Hierome further addeth, that Esau was a Hunter, and Nimrod, and both wicked men; and that he had scarce read in the Scripture of an holy man that was an Hunter: not that he thought it impossible to be so, as if they were Adjuncts not to be separated; nor that they were wicked because they hunted, but that they hunted being wicked men.

But the great Hunter (saith a Father) is the Devil, that maketh his toils of the wickedness of man, and pursues him with the Hounds of his own kennel: and therefore saith the Psalmist, He shall deliver thee from the snare of the Hunter, &c.

Q. What twice two things are those that are oftentimes said to devour their Masters?

A. *Hac bis bina, Canes & Aves, Servique Caballi,*

*Dicuntur Dominos sepe vorare suos.*

**Hawks, Hounds, and Horses, Servants, Pride and Stealth.**

Are oft-times found devour their Masters wealth.

Unto which may be annexed another distributor of misery and penury, not inferiour, if not greater than any of the rest, which is, gaming or Dice, & therefore as the saying is:

*Ludens taxillis bene respice quid sit in illis,  
Spes tua, res tua, fors tua, mors tua pendet ab illis.*

At Dice who plays in this conceit may enter, My hope, my health, my life, my wealth, I venture.

And all thereby: and therefore if he would prevent this danger by cunning, let him know, the more cunning he is in this Art, the more wicked he is in his life.

*Q. There are two things that cannot be too much trimmed, and what are they?*

*A. A Ship, and a Woman.*

*Q. In what things should a Woman be like unto a Ship, and in what things not?*

*A. In this, a Ship is the greatest moveable that a man possesseth, and yet it is turned and guided by the sterne, a little piece of wood, so must the Wife in this be like it, being willing to be guided by the direction of the Husband; and as it sails not but by deliberation,*

tion, sounding and compass, so must not she walk but by discretion and judgement. But herein she must be unlike; for, as one Ship may belong to many Merchants, and many Merchants may be owners in one Ship; so must not the Wife, she must be properly but to one; and as a Ship of all the goods a man possesseth cannot be housed, a Wife of all things must not be left abroad; and lastly, a Ship may be painted, but a Woman should not.

*Q. In what place are VVives of best use, and most fit?*

*A. One of Marcion's Scholars answered, In Thalamo, & in Tumulo; In the Bed, and in the Tomb.*

*Q. By what Reasons were the ancient Poets used to condemn two Marriages?*

*A. By comparing the adventure of such an one to the wracked Sea-man, that once ashore, will notwithstanding to Sea again, according to the verse:*

*The man that's once from Marriage free,  
yet hasteth to that pain,*

*Resembleth much the wracked man,  
that will to Sea again.*

*Q. What was the young man's answer, wherefore he would not marry a widow?*

*A. Because, according to the old saying, he would*

would not drink in the water that another had died by tasting of, as follows :

*In qua quis periit, non bibo, dixit, aquam.*

*Q.* How comes it to pass, that learned men, wise-men, Church-men, and such like, chuse, notwithstanding all their wisdom, many times wives impatient, contentious, and troublesome?

*A.* It is not to be doubted, but that Marriage is a Fate, suffered or appointed by God, *Genesis 28. 48.* and therefore not always in the power of every man to chuse, according to his wisdom and understanding, at all times : but, that wise and learned men should many times, if they have not civil and unchaste wives, meet yet with those that are bitter and contentious unto them, I can give no reason for it, but this, Fate, unless it be for this cause, That when abroad they reprove other mens faults and errours, they may have at home those that may preach to them their own weakness and infirmities : and therefore, as one saith, **H**owsoever it must be our Wisdoms to love them, since it was our fortune to have them ; and for their faults, we must either seek to remove them, or endeavour to bear them : if we can take them away, we make them fitter for our selves ; if not, we become bettered our selves in our patience.

*Q. Who*

*Q. VVho are those that plow the Sands, till anothers grounds, and leave their own Field un-  
husbanded?*

*A. The Adulterer, who is said to want two of his five Senses, at least not to have the true use of them; that is, his Seeing and Hearing: for if he could see, he might behold the immediate destruction that waits at the threshold of that sin: if he could not see, yet he might hear from the testimony of wo-  
ful experiencers, that cry out in each corner, That path I trod, and it brought me to destruction.*

*Q. I know thou art diligent in reading the Scriptures, therefore shew me in what one Chapter of the Bible all the five Senses are de-  
scribed?*

*A. Gen. 27. vers. 4. Seeing: vers. 18. Hear-  
ing: ver. 21, Touching: v. 15, Tasting: v. 17,  
Smelling. The five windows of the Soul: of  
which one thus writes,  
The Seeing, light and colours doth descry;  
The Hearing, tunes & discords doth arraign;  
The Smelling, odours sweet and fowre doth try:  
The Taste respects the Cooks both art & pain;  
The Touching, hard, and soft, and hot, and  
cold,  
Through these five windows doth the Soul be-  
hold.*

*Q. VVhat*



*Q. What is the least member in the body, and yet darkens the whole man?*

*A.* The eye-lid, the hair whereof neither waxeth more, nor groweth longer.

*Q. Is the most perfect eye-sight sometimes deceived?*

*A.* Oftentimes, and as soon as any other of the Senses: As for Example, cast a straight staffe into a troubled water, and it appears to the eye as crooked and wavering. Stand upon the Shore, thou seest the Ship go; stand upon the Ship, why then the eye will tell thee the Shore goes, and the Ship stands still. So the head being distempered, thou shalt think fixt things move, and one flame two.

*Q. What is the swiftest of all things in the world?*

*A.* One answered, the Sun, because his speed is such, that in a day he compasseth the whole circuit of the Earth; but another replied, that Thought was swifter than that, because it travelled the whole world in a moment.

*Q. What four evils are those that chiefly trouble a house?*

*A.* A smoke, a storm, and a contentious wife: Three ils are found, that tire a husbands life: To which, a fourth is by the proverb fed, When Childrencry for hunger, wanting bread

Of *Martin Luther*, and *Ph. Melancthon's* eloquence and sweetness :

*Divisa his opera, sed mens fuit unica: parvit,  
Ore Lutherus oves, flore Melancthon apes.*

Twixt *Luther* and *Melancthon* so long gone,  
Their Works were divers, though their Faith  
was one :

For *Luther's* soundness loaded by degrees  
His Sheep, as did *Melancthon's* flowers his Bees

*Q. What means this Speech, Nourish not the  
VVhelp of the Lion?*

*A.* It gives us to understand, that we are  
not to cherish any power above the Law, nor  
to foster that strength that may afterwards  
oppress us

*Q. VVhy do they that are troubled with the  
Gout ever love to talk much?*

*A.* Because they cannot run with their feet,  
they love to run with their tongue : for the  
benefit of any member we are deprived of ha-  
ving two of them, we esteem the other in the  
reckoning of them both. As concerning the  
Eye, no man desires to be blind, or to have  
but one eye ; yet if any mischance should be-  
fall the one, we esteem the other the dearer,  
as follows in this verse :

*Mine eyes I would not sell for drosse,*

*Though Croesus wealth repaid my losse.*

None more blind than *Byart*, as the saying  
is,

is, nor none more forward to venter, than he that least knows the dangers that he enterprizes, as by this example is made manifest.

The Trees one time went forth to elect them a King, and in their progress they came to the Olive-Tree, and said unto it, Reign over us, and be King; but it refused, saying, Shall I forsake my fatness wherewith I am supplied, and man is nourished? No, I will not; and with these and the like reasons refused their offer. Then they came to the Fig-tree, and said, Reign over us: who answered, Shall I leave my sweetness and fruits, more delicate then the Hony of *Hybla*? Then they came to the Vine, and she refused, saying, Shall I forgo my sweet shade, and comfortable clusters, that comfort and make glad the heart of man? It shall not be. Then spake the Bramble, Let me be King over you, that I may curb you with sharp Laws: and thus, what the good refused, the worst offers to take up and imbrace, for none more ambitious than the undeserving, as in the Proposition before declared.

*Q. VVhat waters of all other are the most deceitful?*

*A.* The tears of a Woman: the which in the blessed Weeper are called, The blood of the Soul?

*Q. VVhat*

Q. *What Creatures of all other are the most wanton?*

A. Infatiate women: according to the Poet:

*Gallinis Gallus bis quinis sufficit unus,*

*At ter quinque viri vix sufficiunt mulieri.*

One Cock sufficeth twice five Hens:

Scarce one lewd woman thrice five Men.

Q. *What women of all other are the most fruitful?*

A. Beggers wives, that of all others, one would think, should be most barren.

Q. *Of imperious women what did Cato report?*

A. Cato said, Our Wives rule the Commonwealth: for we govern the people, and our Wives govern us. To which purpose *Themistocles* said; O Wife, the *Athenians* rule the *Grecians*, I the *Athenians*, thou me, thy Son thee. Therefore in my opinion he spake not amiss that said, he never knew Commonwealth, nor private Family, well-governed, where the Hen crew, and the Cock held his peace: for though it be said of Women, that they are so able of Tongue that three of their Clappers will make a reasonable noise for a Market, yet though they Talk, they should not Command, or at leastwise should not Govern.

Q. *Whether was th day or the night first?*

A. *Thales*

*A. Thales Milesius* answereth, The night was before the day, as in the Creation manifest, *So the Evening and the Morning were the first day.* From which notwithstanding we vary in our opinions, as preferring the day before it; and for because the evening is but the latter part of the day, which must precede it.

*Q. At what hours doth the day begin with us?*

*A.* For payment of Money, it is reckoned between Sun and Sun; but for Indictments for Murther, the day is accounted from midnight to midnight, and so are Fasting-days.

*Q. How many colours are there in the Rainbow?*

*A.* Various Colours, but two especially most apparent; a watery and a fiery colour, which two colours express two judgements, the one of Water, past, in the beginning of the World: and the other of fire to come, in the end thereof.

*Q. Which is the longest day in all the year?*

*A. Saint Barnaby* answereth, That which hath the shortest night.

*Q. How many are the properties of good wine?*

*A.* As many as there are senses in mans body.

body, for to every sense should good Wine have a relation.

1. To the sight, good colour, pureness, and clearness.
2. To the hearing, being poured forth, a sparkling and speaking noise.
3. To the taste, good relish.
4. To the touching, coldness.
5. To the smell, sweetness.

*Q. How many are the veines in the body of man?*

*A.* As many as there are dayes in the year : of which one thus writeth ;

*That every thing we do may vain appear,  
We have a vein for each day in the year.*

*Q. How many bones are there in the body of man?*

*A.* It is answered, according to Galen, Hip-  
ocrates, and others, that there are in mans  
body 284. which are thus singly collected : in  
the head 49. in the breast 67. in the arms and  
hands 61. in the feet 60.

*Q. At what years doth a child present half  
his height?*

*A.* Between the third and fourth year.

*Q. How many teeth hath be, according to the  
Poets rule?*

*A.* *Sunt homini dentes triginta duo com-  
edentes.*



The grinders, which in time are said to cease  
Are numbered thirty two at best increase.

*Q. How many are the Senses of the Sou?*

*A.* Though the sensible things of the  
World be numberless, yet the Organs of the  
Sense, that comprehend them, are but five:

1. Touching: 2. Tasting: 3. Seeing: 4. Hearing:  
5. Smelling.

*Q. What is the quickest and best Sense of all  
other?*

*A.* The eyes.

*Q. Which is their best object, and noblest use?*

*A.* Their use is admirable and excellent in  
this World, viz. to distinguish and shew us the  
variety and beauty of all things in the world;  
but yet their chief use shall be, through the  
effusion of his heavenly light, face to face, to  
see God in the World to come.

*Q. What Sense had the greatest hand in the  
first transgression?*

*A.* The Eye.

*Q. How sheweth it his Sorrow?*

*A.* By shedding tears, which no other  
Sense doth, or can.

*Q. From whence proceed tears?*

*A.* Out of the Brains most thin and liquid  
Excrement, of which (being the moistest part  
of the whole body, and twice as much in  
quantity as the brain of an Ox) it yieldeth  
great plenty.

*Q. How*

*Q. How do they see?*

*A.* Not by sending the rayes unto the object, but by receiving beams from thence, which ever end with pointed angles in them: where, if the object be far off, it ends in them in a sharp point, and so the thing seems small; if neerer, in a broader point, and thereby seems greater.

*Q. How many things are required to a perfect sight?*

*A.* Nine things, viz.

- 1 Power to see.
- 2 Light.
- 3 The visible thing.
- 4 Not too small.
- 5 Not too thin.
- 6 Not too nigh.
- 7 Not too far.
- 8 Clear space.
- 9 Time.

*Q. What four things be those that be grievous to our eye-sight?*

*A.* 1 Smoke out of the moist wood.

2 Wind in a storm.

3 Tears.

4 To see our enemies fortunate, and our friends unhappy.

*Q. What things do the eyes most betray, that a man would keep secret?*

*A.* Love

*A. Love and drunkenness.*

*Q. What is the office of the ears, and wherefore are they placed on high with windings and turnings in them?*

*A. To receive the sound or Air into them which form a noise in the mazes, whereof the soul makes distinction: they are placed on high, because all sounds mount aloft; with windings and turnings in them, that the sound may not too hastily strike the brain: it is the slowest, yet the daintiest sense of all the other; for, as those that have no skill in Musick can perceive a discord; and though they know not what is good, yet find what is evil: the most delightful tune they hear is the musick of the Psalms, from the voice of men and women.*

*Q. Wherefore have we two ears, and but one tongue?*

*A. That we should hear twice as much as we speak.*

*Q. Wherefore have we our eye-lids to shut them, when our ears are alwayes open; our ears fixed, and our eyes moveable?*

*A. Our ears are open to hear the proof of every tale: and unmoved; to the end that though they quickly hear, they be not moved to censure over-rashly; and these two are the chief intelligencers and servants of the soul,*

Soul; the other three attend upon the body.

*Q. How is the taste discerned?*

*A.* By the veins which spread through the tongue and palate, to distinguish every relish; the abusive pleasing of which sense, as experience teacheth, through Cookery and Sauces, hath killed more bodies than either the Sword, Famine, or Pestilence.

*Q. Where is the seat of the Smelling?*

*A.* In the Nostrils; for as God breathed the breath of life into them, so makes he it their vertue, by the seat of that sense in them, to distinguish all Ayrs profitable or hurtful to the body of man.

*Q. What are the benefits of good Scents to the Body?*

*A.* To purifie the brain, refine the wit, awake the fancy; to which purpose old devotion ordained incense, to make such mindes the more apt for heavenly contemplations; yet some are of opinion, that these perfumes are but unnecessary-furnishments, since, as the Proverb is, They smell best, that smell of nothing.

*Q. From whence is derived the Power of feeling?*

*A.* The feeling-power, which is the root of Life, spreads it self through every part of the body by sinews, which descend from the head

head to the foot, and like a net spread all over the body, she discerns (even as the Spider sitting in the midst of her web,) if ought do touch the outward thred of it, she feels it presently shaking on every side; by this sense we do discern hot, cold; moist, dry; hard, soft; rough, pleasure, and pain.

*Q. What may the memory be compared unto?*

*A.* To the Sea and the Land; the part that retaineth all, to the Land; that devoureth all to the Sea; being likewise the Lay-mans Table-book, that remembers much, and forgets much: her seat is in the hindermost part of the brain behind.

Against whom time and oblivion ever make war, to deface her Register, that the most famous things ever done, the greatest wonders ever acted, the stateliest Monuments ever raised, the mightiest Monarchs that ever reigned, should here have no perpetuity, but be interred in ruine and forgetfulness; for as one saith of Time:

*Time ruins proud buildings with her hours,  
And smears with dust the glittering golden  
Towers;*

*Time fills with worm-holes stately monuments,  
And feeds oblivion with decay of things:*

*She blots old books; and alters their Contents,  
And plucks the quills from ancient Ravens wings:*

*She*

*She spoyles antiquities of hammered steel :  
And turns the giddy round of Fortunes wheel :  
She wears out Brasse and Marble, and decays  
Stones to drop down, and speak their raisers praise*

A further illustration of the body.

*What is the Body ? The dwelling of the  
Soul.*

*What the Eyes ? The Windows of the  
Soul.*

*What are the Brows ? The portal of the  
Mind.*

*What are the Ears ? The Interpreters  
of Sounds.*

*What are the Lips ? The leaves of the  
Mouth.*

*What are the Hands ? The Work-men  
of the Body.*

*What the Heart ? The receptacle of life.*

*What the Lungs ? The Bellows of the  
Ayr.*

*What the Stomach ? The orderer of the  
Meats.*

*What the Bones ? The strength of the  
Body.*

*What are the Legs ? The columns of the  
Body.*

E

*Aliter*



*Aliter abbreviata.*

*Cor sapit, & pulmo loquitur, fel commovet iram,  
Splen ridere facit, cogit amore jecur.* (move;  
Wisdom, the Heart; the Lungs our speech doth  
Gall, Spleen; the Liver, Anger; Laughter, Love.

*Q. How are these following denominations distinguished to their particulars, as of Reason, Understanding, Opinion, and the like?*

*A. 1.* When by moving from ground to ground, she sifts things out, she obtains the name of Reason.

*2.* When by Reason she hath found Truth, and standeth fixed, she is Understanding.

*3.* When she leightly inclines her assent to either part, she is Opinion.

*Q. What is the difference between Wit and Will?*

*A.* Will is the Prince, and Wit is the Counsellour, which sits in the Council for the common good of the man; for what Wit resolves upon, Will executes: Wit is the minds Chief Justice, which often controults the false judgement of Fancy; Will is as free as an Emperour; cannot be limited, barred of her Liberty, or made Will by any coaction what she is unwilling to: And lastly, their chief use is; our Wit was given us, to know God; our Will, to love him being known.

*Q. Which*

*Q. Which are the three first members formed in the womb after conception?*

*A. The Heart, the Brain, and the Liver, the chief members of life.*

*Q. What is the last made?*

*A. The Eye, the interpretation of the Mind: the last Member formed in the wombe, and the first that loseth his motion in Death; for in that Exigent, the Spirits of the sight betake themselves to the brain, as to the Castle of Refuge, a sure token of Death.*

*Q. When a man dies, which is the last part of him that stirs, and which of a woman?*

*A. To answer merrily, and not altogether impertinently, 'tis said, The last part of a man that stirs, is his heart; but of a woman, her tongue.*

*Q. A wise man said, that from the most vile creatures on earth, just matter might be taken whereby to glorifie God: To this one replied; What takest thou from the Serpent, whereby to glorifie God?*

*A. To praise him that he made me not such a one: To which purpose is here annexed a Story of one, who seeing a Toad lie in the way, fell aweeping: two Bishops coming by enquired his Reason, who Answered, That the sight of that ugly and loath-*

some creature, had admonished him of his ingratitude to God, that had never given thanks for the excellency of his Creation, being made after his own Image; when he being but as clay in the Potters hands, it was in his power to have made him a Vessel of dishonour, yea, even as the basest and deformedst, such an one as that Toad.

*Q. VVhat is the most beautiful thing in the world?*

A. One Answered, The Sun; but another replied, That blind-men saw not that: and therefore he concludes, that Vertue was much more resplendent, which even the blind might perceive perfectly.

*Q. VVhat is the strongest of all things?*

A. One answered, Wine: another, a King: a third, a Woman: and all these are very powerful: but Truth is the strongest of all, which overcomes all things in the end.

*Q. VVho is the greatest opposer of Truth?*

A. One answered, the Pope; who, as *Baleno* recites, is so opposite, that commonly, whatsoever he praises, is worthy of dispraise: For whatsoever he thinks, is vain; whatsoever he speaks, is false; whatsoever he dislikes, is good: whatsoever he approves, is evil; and whatsoever he extols, infamous.

*Q. VVhat*

Q. VVhat seats are ordained for Popes after this life?

A. Heaven they continually sell, and daily offer to sale, and therefore Hell is their place in reversion, according to the Poet :

*Vendidit & cælum Romanus & Astra Sacerdos :*

*Ad Stygias igitur cogitur ire domos.*

Q. VVhat part of speech is Papa, for the Pope?

A. A Participle, because he partakes part from the Clergy, part from the Laitie, and part from both, with Mood and Tense.

*Papa nec Deus, nec Angelus, nec Homo; quid tunc?* The Pope is neither God, Angel, nor Man: VVhat then? *Diabolus.*

Q. VVho are those that pray for all,  
Defend all,  
Feed all,  
Devour all?

A. In an old Picture I found it thus written, The Pope with his Clergy sayes, I pray for you all; *Cæsar* with his Electors, I defend you all; The Clown with his Sack of Corn, I nourish you all: at last comes Death and sayes, I devour you all. For,

——— *Mors ultima linea rerum.*

Man's like a Glafs fill'd full of water,  
 with Ivory walls about,  
 The Glafs is crack'd, the water spilt,  
 so soon is life run out.

*Q. What little fish is that in the Sea, that hath the greater wonder in his strength?*

*A.* The Remora, a little fish of half a foot long, which, but by fastening upon it, will stay a Ship under sail with VVind and Tide.

*Q. What thing is a Lion most afraid of?*

*A.* The crowing of a Cock, and the noise of a Cart-wheel.

*Q. What difference of dayes is there, of the Christians, the Turks, and the Jews Sabbath?*

*A.* The Christians keep their Sabbath on Sunday, the Jews on the Saturday, and the Turks on the Friday, in scorn of Christ that was that day crucified.

*Q. What is Death very fitly resembled unto?*

*A.* To a VVoman, or a Shadow: for, seek it, and it flyes you; fly it, and it seeks you; and so a VVoman, according to the Poet:

Follow a shadow, it still flyes you,  
 Seem to fly, it will pursue you;  
 So, Court a VVoman, she denies you,  
 Let her alone, she will court you.

*Q. What is that which of running becomes staid;*

*staid, of soft becomes hard, of weak becomes strong, and of that which is infinite becomes but one?*

*A. It is answered, Ice?*

*Q. Whether was Crystal ever Ice?*

*A. It is answered, That those waters which are congealed with a continual and daily cold, as by the space of ten or twenty years, are called Crystal, by reason of their transparency; and are for the most part found upon the Alpine Mountains, elevated against the face of the North, where they become so hard, that scarce they ever after yield to the hammer.*

*Q. What liquor of all other soonest extinguisheth the fire?*

*A. Vinegar, for the exceeding piercing coldness and eagerness it hath.*

*Q. What is the strongest of all things in the world?*

*A. Thales Milesius answered, Fate: Another Death; because it overcomes all things.*

*Q. How many Letters are there in the holy Tongue?*

*A. As many as there are Books in the Old Testament; of which one thus further observes, that as two and twenty form our Voice so two and twenty Books contain our Faith.*



*Q. What comparison is there between Prophets and Poets?*

*A. Thus much according to the old verse,*

*Of things to come, these truly make us know,  
What th' other of things past, do falsely shew.*

*Q. Who were those that were seen to eat after their deaths?*

*A. Christ, Lazarus, the Daughter of Jairus, and others.*

*Q. Upon what kind of persons, according to Diogenes opinion, are not benefits to be bestowed?*

*Upon old men, because they live not to requite them.*

*Ans. Not upon Children, because they forget them.*

*Upon dishonest folkes, because they will never repay them.*

*Q. Who are those that see many things far off, but little neer at hand?*

*A. Old men; blind in the present tense, but for the most part quick-sighted in the preterimperfect tense.*

*Q. How comes it that the Husband seeks the Wife, and not the contrary, the Wife the Husband?*

*A. Because the man seeks that which he formerly*

formerly lost, that is, his rib, which was taken from him in the forming of the woman out of his side; and therefore when a man marries a wife, what doth he but fetch back the rib which he first lost.

*Q. What is the chasing of wives fitly compared unto?*

*A. Sir Tho. Moore* was wont to say, To the plucking by casualty *Eeles* out of a bag, wherein for every *Eele* are twenty *Snakes*.

*Q. What is the dearest loss of all other?*

*A.* The loss of time, which cannot be recovered, of which one thus complains.

*The loss of wealth I much lament,*

*But more what time decays:*

*For wealth may be re-gain'd, that's spent,*

*But never loss of days.*

*Q. It being demanded of Aristotle, whether a fault committed in drunkenness were to be punished or remitted, a man not being then himself?*

*A.* It was answered, He which in drunkenness committed any offence, was worthy of double Punishment: First, for being drunk: Secondly, for his offence therein.

*Q. Who are those that draw death out of that wherewith others preserve life?*

*A.* The Drunkard and the Glutton.

*Q. What two Monosyllables are those that divide the whole world?*

*A. These two Pronouns, Mine and Thine.*

*Q. Of Retribution, how many be the sorts? and what are the best or worst degrees therein?*

*A. There are four sorts; which are these following:*

- 1 To repay good for good, fitness.
- 2 To repay evil for evil, perverseness.
- 3 To repay evil for good, devillishness.
- 4 To repay good for evil, blessedness.

*Q. How many things are chiefly required in a good Chirurgion?*

*A. These three properties:*

- 1 A Hawks eye.
- 2 A Lions heart.
- 3 A Ladies hand.

*Q. Cato repented himself of three things, and what were they?*

- A.*
- 1 That ever he believed a woman.
  - 2 That ever he spent time idely.
  - 3 That ever he went by VVater, when he might go by Land.

*Q. What were those three things St. Austin wished he had lived to have seen?*

*A. Paulum in ore, Romam in flore, Christum in carne.*

1. Rome in her flourishing estate.
2. To hear St. Paul Preach.

3. To

3. To have seen Christ in the Flesh.

But we (saith *Lactantius*) will give God thanks that we are not Pagans, but Christians; that we live in the time of the New Testament, and not of the Old.

*Q.* Plato gave thanks to Nature for four things, and what were they?

*A.* 1 That he was a man, and not a beast.

2 That he was a man, and not a woman.

3 That he was a Grecian, and not a Barbarian.

4. That he lived in the time of *Socrate*.

*Q.* In how many forms doth a Physitian appear to his Patient?

*A.* In these four formes:

1. In the form of a Skilful man; when he promiseth help.

2. In the shape of an Angel, when he performs it.

3. In the form of a Devil, when he asketh his reward.

And therefore it is the Physitians Rule, *Accipe dum dolet*, Take the sound Fee, while the lick hand giveth it.

*Q.* What three things are those that chiefly preserve life?

*A.* A joyful Heart, a quiet Mind, and a moderate Dyet.

*Q.* What two things are those that make

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*equal the miserable and the happy?*

*A.* Sleep and Death ; between one of which, *Vashti*, the most beautiful Queen, and blackest Egyptian bond-woman that ever was, are made equal.

*Q.* *What Passions and Diseases are those that cannot be hid?*

*A.* Love, and the Chin-cough.

*Q.* *What is the cause that the Devil, above all other Beasts of the Field should assume the form of a Serpent; and that out of the putrefaction of mans body Worms and Serpents should be produced?*

*A.* It is answered, according to *Melan-ethon*: Because man was puffed up with the poyson of the Serpent in Paradise, the Devil hath ever since delighted in the form of a Serpent, for the conquest then atchieved in that shape; and to this day it is reported, that in some parts of *Africa* and *Asia* are found Serpents that Devils do inhabit: And that out of mans corruption Serpents do and should spring, the cause is manifest, that it is from the impurity and filthiness of sin: of which, as one implyeth, It is not unnecessary, that out of mans Flesh (a substance of the greatest sin against God) should creatures be engendred of the greatest hate and enmity to man.

*Q.* *What*

*Q. What is the wisest of all things?*

*A. Thal. Mil.* answered, Time; for it finds out all things, teacheth and altereth all things.

*Q. What people are those that have but one day and night in the whole year?*

*A.* Those that live under the Pole Artick, for to those the Sun never ascends the Horizon twenty four degrees, nor comes under it, so that they have six signs above, and six beneath it.

*Q. Whether may the Bat be reckoned among the number of Birds or Mice?*

*A.* The Bat possesseth such an evenness betwixt both, that she cannot justly be said to be absolutely either the one or the other: for she hath wings, but no feathers; she flies but in the evening: she hath teeth which no bird hath; and she nourisheth her young with milk, which no bird doth; yet, because she hath wings and flies, we reckon her among the number of Birds.

*Q. What Birds are the most wicked, but the shortest lived?*

*A.* Sparrows: which for their salacity and wantonness eight times in an hour live not above two years. *Zenocrates* tells a Story of a Sparrow, which pursued by a Hawk, flew into his bosome for refuge, which he



he took and kept, and the Bird would still attend on him.

*Q. What creatures of all others are the longest lived?*

*A.* Man, the Daw, the Hart, and the Phoenix, whereas most other compared with them are short, the Hare living but ten years, the Cat as many, the Goat but eight, the Ass thirty, the Sheep ten, the Dog fourteen, and sometimes twenty, the Bull fifteen, the Ox because gelded, twenty; the Sow and Peacock, twenty; the Horse twenty, and sometimes thirty; the Dove eight, the Turtle eight; the Partridge twenty five.

*Q. What Creature of all other sheds tears at his death?*

*A.* The Hart, that fearful and dry creature, that brays after the Water-brooks: *Psal. 42.*

*Q. What chiefly fattens a Horse?*

*A.* The eye of the Master.

*Q. One asked Aristotle, what was the fruit of all his Philosophy?*

*A.* Who answered, To do that out of a free disposition, which Laws and enforcements do compel others unto.

*Q. What kind of Creatures are those that sleep not with their own face?*

*A.* Painted

*A.* Painted women, for the most Part suspicious harlots.

*Q.* *What is that that is too hard for one to keep, enough for two, and too much for three?*

*A.* A secret.

*Q.* *To whom may a man best commit his secrets?*

*A.* To a common lyar, for he shall not be believed though he tell truth.

*Q.* *What waters of all others ascend highest?*

*A.* The tears of the faithful, which God gathers into his bottle.

*Q.* *Of all the Fishes in the Sea, which do our Naturalists observe to be the swiftest?*

*A.* The Dolphin, which swims faster than either Bird or Arrow flies; which fish of all other is most dangerous to Mariners.

*Q.* *What three Letters are those that make us bondmen and free?*

*A.* They are E V A, which inverted, are A V E, the Angels salutation.

*Q.* *What two Letters are those that young infants cry out upon?*

*A.* E A; according to the Poet:

*Cum alunt E, A quotquot nascuntur ab Eva.*

*All cry out of E and A.*

*That are born of Eya.*

The Males especially upon A, and the Females upon E; except *Zoroastres*, of whom it is read, that he was born laughing; who as *Pliny* notes, was the first finder out of Magick.

*Q. What is that which being continued in it self, yet from it thousands do daily spring and issue?*

*A.* The egg, from whence are produced Fowls, Fishes, Birds, and Serpents.

*Q. Whether was the Egg or Bird first?*

*A.* The reason of this cannot be understood naturally, since, the egg without the Bird, nor the Bird without the egg could be brought forth. But we are to understand, that the first rank of Creatures were immediately from God, without any other secondary causes; and this great difference there is between God the first Nature, and the second Nature.

*Q. What thinkest thou of this question, whether the drunken man drinks up the wine, or the wine drinks up him?*

*A.* It is either: for when thou hast the wine in the cup, it is in thy power; but when it is in thy body, thou art in the power of it: when thou drinkest first, thou takest the wine for thy pleasure; but after thou hast drunk it, it taketh thee: first, it is a servant

ant, and yields it self unto the drinker, but  
 afterward spreading it self into the veins,  
 it becomes a Master, and is like fire in the top  
 of a Chimny.

*Q. In a certain banquet, much wine being  
 given to Diogenes he poured it down on the  
 ground, and being asked the reason why he  
 spilt it?*

*A. Answered, If I drink it, I not only  
 spill it, but it spills me.*

*Q. How many ways doth a man fail?*

*A. The Answer is, infinite; we die a thou-  
 sand ways, though we were born but one.*

*Sunt hominum morbi mille, sed una salus.*

He hath a thousand diseases, and but one  
 health.

*Q. The Devil asked a holy man these three  
 questions?*

1. *What was the greatest wonder that ever  
 God made in a little circuit?*

To which the holy man answered: The  
 face of Man, that being of one substance and  
 form, there should not be found in all the  
 world two men their faces like in all things:  
 and that in so small a room God hath placed  
 all the senses.

2. *Whether the Earth were higher than the  
 Heaven?*

To which he answered, That the Body of  
 Christ,

Christ, which is the substance of the earth, from *Adam*, is exalted above the Heavens and so the earth to be higher.

3. *How much was the distance between heaven and earth?*

To which the holy man answered (not containing himself any longer with patience). Thou knowest the space better than I for thou measuredst it when thou fellest from Heaven, so never I: at which speech the Devil vanished away.

*Q. Diogenes being asked what wine of all other he loved the best?*

*A. Answered, That which he drank of another mans cost.*

*Q. What is the heaviest burthen that the earth bears?*

*A. Sin, for it weighs down to Hell.*

*Q. What tree in the Forest doth the Serpent most hate to come near?*

*A. The Ash, according to Virgil, the fairest in the Wood, which the Serpent neither comes under, nor within the shade, as also the Juniper-tree.*

*Q. What seed is that which joyneth together England and France, and many other far distant Countreys?*

*A. Hemp-seed, of which is made the sails for ships which transport them far and neer.*

*Q. What*

*Q. What three ways are they among others that are not to be found out?*

*A. The flight of a Bird, the passage of a ship, and the way of a young man.*

*Q. What four things are those that specially pervert Justice?*

*A. 1. Fat gifts.  
2. Hatred.  
3. Favour.  
4. Fear.*

*Q. What might Law in the abuse thereof fully be compared unto?*

*A. To a thicket of Brambles, into which by tempest the poor sheep being driven from the plains come there for refuge, and so lose their fleeces.*

*Q. What was a great man of this kingdom used to compare Courtiers unto?*

*A. To Ember Weeks, or fasting Eves, the hungriest and leanest of themselves, yet bordering still upon great ones. As likewise he used to call promising, the vigil of giving: And concerning a Book called, *Rules for a Courtier*, he would sometimes say,*

*Those rules well practis'd, rightly understood, Might make good Courtiers, yet few Courtiers good.*

*Q. Who be those that lie most freely and without controul?*

*A. 1. Great*



A. 1. Great men, that few men dare reprove.

2. Old men, that few can gain-say.

3. Travellers, that may lie by Authority.

Q. *Whither should a man with most profit travel to learn the Languages?*

A. To Orleance for the French.

To Florence for the Italian.

To Lypsich for the Dutch.

To London for the English.

Q. *How may a Traveller most benefit himself?*

A. By conforming himself to the nature of a Bee, which takes the hony, but leaves the poison: For,

The French hath valour, but with it *Vanitatē & Levitatē*.

The Dutch hath honest dealing, but *Gulam & Ebrietatem*.

The Italian discreet carriage, but *Procatinē & Libidinē*.

Q. *What is that which is commendable both to do, and not to do?*

A. To know when to speak, and when to keep silence.

Q. *What things are the most vertual, and of greatest secrecy and force above other?*

A. *Christus vim ver'is, vim gemmis, vim ded'it herbis:*

*Herbis majorem gemmis, herbisq; minorem.*

Or thus :

*Nullis ac herbis vis est, sed maxima verbis.*

Englified :

To Herbs and Stones much Vertue Christ  
affords :

But more to Speech, for Life and Death are  
words.

*Q. Who is the most renowned for memory that  
stories make mention of ?*

*A. Seneca, who writes of himself, that he  
was able to recite 2000 names, after they  
were once read unto him.*

*Q. What breaks the shell at the coming out of  
the Chicken ?*

*A. It is answered, and that by a double  
reason; the one, because at that time the  
shell, by continual heat and sitting upon, be-  
cometh tender and soft, so that the least stir-  
ring effecteth it : another cause of breaking  
thereof, and that the principal, is, the defect  
of nourishment, which at the end of the time  
is wasted in the shell, which the Chicken  
wanting, exposeth it self to seek, and so break-  
eth it : as likewise the defect thereof is the  
natural cause of all other Birds.*

*Q. What Cock? whose Dog? and whose Ser-  
vant may be kept at cheapest rate?*

*A. The*

A. The Millers Cock, the Butchers Dog  
and the In-keepers Servant.

Q. What was that City Aristotle so magnifies  
above others, for beauty, largeness, and strength?

A. The City of Babylon, the walls whereof  
were 50 Cubits thick, 202 Cubits high; the  
City was foursquare, fifteen miles from corner  
to corner, sixty miles in compass, it had  
an hundred Gates with thresholds and posts  
of Brass, which when it was taken by Darius  
by drawing the river Euphrates dry, those  
that dwelt in the farthest parts heard  
not of it in three days. It was destroyed according  
to the prophesie of Jeremy: and is now  
a Desart for wild Beasts.

Hereafter follow certain Grammatical Questions.

Q. Which is the best verse in all Virgil?

A. Æneid. 6. *Discite justitiam moniti,  
non temnite deos.*

Q. Which is the worst in all Virgil?

A. Æneid. 1. *Flectere si nequeo superos,  
Acheronta movebo.*

Q. Which is the worst in all Ovid de arte  
amandi?

A. *Semibovemque virum, semivirumque  
bovem.*

Q. Which

Q. Which is the best of all Tullies Epistles?

A. The best and longest of all that is extant, is, *Ad Q. fratrem Propratorem minoris Asiae*, most excellent and worthy the reading of it.

Q. Which of all the Fathers is the hardest, all the Poets the most crabbed?

A. Tertullian and Persius, which Persius when Tertullian read, and found it so craggy and hard, he threw it aside, saying, If he could not be understood, he should not be read.

Q. Expound me this Verse;

*Porcus edit pannum panem quoque sustineamus.*

A. The last word is divided into three, and thus construed; *Sus* the Sow, *edit* doth eat, *porcus* bran, *Tinea* the Moath *edit* doth eat, *linum* cloth, *Mus* the Mouse *edit* doth eat, *panem* bread.

Construe me this verse;

*Mea Pater Lupus est Matrem.*

A. Pater O Father, *mea* make haste, *Lupus* the Wolf, *est* doth eat, *Matrem* my Mother.

Q. What is the difference between *os oris* the mouth, and *os ossis* for a bone?

A. Whatsoever is gotten by *os ossis* the bone, is devoured of *os oris* the Mouth.

*Aliter.*

*Os oris loquitur, sed os ossis roditur ore.*

Os

*Os oris, or the mouth, doth speak; but ossis, or the bone, is gnawn by the mouth.*

*Q. At the confusion of Babel, into how many Languages was the world divided?*

*A. Epiphanius and others do write, in seventy two, as many as there were Workers men at the building.*

*Others think, seventy one, as many as there were Nations in the world, which Moses recites to be seventy one.*

*Q. What preeminence have our best Languages above others?*

*A. The Hebrews, that they drink at the Fountains,*

*The Grecians, at the Rivers.*

*The Latines, at the Brooks.*

*English, and some others, at the Lakes.*

*Q. How are these four Letters to be understood, S. P. Q. R.*

*A. Senatus Populusque Rom Yet one of the Sybils inverted it thus: *Serua Populum quod Redemisti*: Now others have turned the jestingly upon the Pope, by way of question and answer, thus: *Sancte Pater, Quid desideras? Respon. Rideo, quod Papa Sum.**

*Englished!*

*Q. Holy Father, why dost thou laugh?*

*A. I laugh, because I am Pope.*

*Q. Who was he that was reputed an*

man among Children, and yet among old men  
lived to be a Childe?

*A.* *Hermogenes*, who in his youth was the  
best Rhetorician of his time; but in his age  
lost his Senses, and forgot his Letters, and so  
became a Child in his dotage.

*Q.* *Who was the most excellent Geometrician  
in his time?*

*A.* *Archimedes* the *Syracusan*, who held it  
possible to remove the earth, if he had ano-  
ther earth to fix his instrument upon: He held  
it also possible to number the sands.

*Q.* *Why is Honos for Honour written with  
H, an aspiration: and Onus for a Burthen,  
without?*

*A.* Because to the one all men aspire, the  
other few men do desire.

*Q.* *Amongst all trees, which only is of the  
neuter gender?*

*A.* *Balsamum*, or the Balm-tree, found  
only in *Judea*.

*Q.* *What debt is that which is alwayes pay-  
ing, and never paid?*

*A.* Charity and Love, which though we  
ever pay, yet must we ever owe to pay.

*Q.* *Why is the form of Money round?*

*A.* Because it is to run to every man.

*Q.* *Why is Nummus Latine for Money?*

*A.* Of *Numa Pompilius*, second King of  
the



the Romans, the first that caused Money to be made; and when Copper-pence, Silver-pence and Gold-pence were made, because every Silver-penny was worth ten Copper-pence, every Gold-penny worth ten Silver, therefore they were called *Denarii*, of *Decem* for ten.

*Q. By what means may every man be accounted an honest man?*

*A. By endeavouring to be what he desires to seem.*

*Q. By what means should a man quickly become rich? (counsel I know quickly to be heard unto.)*

*A. To be content with little, as the Divine Poet said:*

*My wishes are but few, all easie to fulfil,  
I make the limits of my power, the bounds unto  
my will.*

*Q. What creature of all other is the worst that the earth nourisheth?*

*A. If it be demanded of wild Beasts, a Tiger; if of tame, the Adulterer: In another place he Answered; on the Mountains, Bears and Lions; in Cities, Publicans and Flatterers.*

*Q. What creature is that which bites with the Tongue?*

*A. All the creatures bite with their teeth, as*

commonly known, but the Flatterer bites with his tongue, and the wound is mortal.

*Q. Wherein doth Man chiefly differ from Beasts?*

*A. In two things especially, Ratione & Oratione, in reason and speech.*

*Q. Diogenes being asked, Why he wore his beard so long?*

*A. Answered, To the end that when I see it, and touch it, I may remember my self to be a man.*

*Q. One asked Diogenes, what he should give to have a blow at his head?*

*A. A Helmet.*

*Q. What good thing is that which is more profitable unto others, then to those that have it?*

*A. Beauty, that frail and flying Dowry, enjoyed by looking upon by others, being blind to the owner it self.*

*Q. Which were the most lasting cloaths that ever were worn?*

*A. The Israelites in the Wilderness, which in forty years waxed not old.*

*Q. Which is a living word, and which is a dead word?*

*A. The spoken word is the living, the written word is the dead, of whom one thus writes most wittily;*

Although the speaking word have life,  
The written word be dead ;  
The written word shall last and be,  
When th' spoken word is fled.

*Q. What Beast is that that is unlike to his  
Dam or Sire, and of a mingled kind, brought forth  
by others, and produceth not his like ?*

*A. The Mule, begotten between the Horse  
and the Ass : according to the Poet,*

*Dis similis Patri, Matris diversa figura,  
Ex aliis nascor, nec quicquam nascitur ex me.*

Two likes unlike.

Dog hunts keepeth,  
The in the woods and all things  
Wolfe is nourished destroyeth.

*Q. In what Lanes did consist the order of  
Drunkenness among the Romans?*

*A. Not to trip in speech.*

2 Not to vomit.

3 To drink most at one sup.

4 Not to breathe in the draught.

5 To leave nothing undrunk ; if, to cast it  
on the ground ; an old president, but an evil  
imitation at this day.

*Q. Who*

*Q. Who were the most lascivious belly-gods that Stories make mention of?*

*A. Sardanapalus, whose belly was his god, and God his enemy. Vitellius, who had served unto him at one feast 2000. Fishes, and 7000. Birds: Heliogabalus, who at one Supper was served with 600. Ostriches: Maximianus, who did eat every day forty pound of Flesh, and drunk five Gallons of Wine: Sminderides, who when he rode a futor to Gliftines daughter, carried with him 1000. Cooks, as many Fowlers, and so many Fishers. This Sminderides bragged, being so given to Meat, Wine, and Sleep, that he had not seen the Sun either rising or setting in 20. years. The story whereof is not here recited for imitation, but detestation, as a thing odious to God, hateful to man, burthensom to nature, the root of all evil, and decay of every vertue; for by too much feeding, the subtile parts are darkened, and turbulent fumes do weaken the Understanding: and therefore the Poet wittily observes:*

*Fat panches make lean pates, and dainty bitts  
Make rich the ribs, but bankrupt quite the  
wits.*

*And therefore saith the Golden Rule.*

*If thou a long and healthful age require,  
Put bounds unto thy gluttonous desire.*

For

For otherwise thou shalt be a harbour for diseases, a subject for the Physitian, and misery for *Misere vivit, qui medice vivit*: and therefore for thy health and profit, embrace abstinence and temperance; for temperance will tell thee, A little in the morning is enough, enough at dinner is but a little, a little at night is too much.

*Q. What are the outward signes of the body, to judge of the inward disposition of the mind?*

*A.* A head sharp and high-crown'd imports an ill-affected mind, greatness of stature, dulness of wit; little eyes, a large conscience: a great head, and goggle eyes, a stark staring fool: great ears to be a kin to *Midas's* Ass; spacious breasted, long life; plain browes without furrows; to be liberal: a beautiful face, to note the best complexion: the soft flesh, to be most wise and apt to conceive.

*Albertus* saith, these are signs of a wit as dull as a Pig of Lead; to wit, thick nails, harsh hair, and a hard skin: the last whereof was verified in *Polydorus*, a Fool, whom *Ælianus* makes mention to have had such a hard thick skin, that it could not be pierced through with Bodkins.

*Q. What are the causes of the ebbing and flowing of the Sea?*

*A.* The

*A.* The opinions of Writers are so divers, that I know not certainly what to determine; yet to give some satisfaction, these are held to be two principal causes; the one supernatural, the other natural: The supernatural, God and his Spirit moving upon the waters, moveth the waters; which *Job* expresseth by the similitude of fire put under a pot, saying, It is God that maketh the Sea to boil like a pot; which fire is taken to be partly in the saltness of the waters, the first moving them in the same. Another reason is, for that the earth hath more fire in it than water, which fire lieth hid in the subterraneous stones, and this fire doth partly cause the motion of the Sea, an Element of it self liquid and active, and subject to motion; which thereto when once by this fire occasioned, the precedent part is thrust forward by the subsequent. The other cause is from the Moon, who by her approaching to the South, doth by her beams and influences make warm the Sea, whence risings and exhalations do proceed; wherewith so swelling to empty it self, it floweth to the shores and havens; but descending to the Horizon, and wane, as her beams by little and little diminish, the waters do fall and abate, which maketh her Eddy or



Ebb, and these altogether by the ordinance of God do effect it.

And, that Fire is the cause of this, as of all other motions insensible in nature, may be perceiv'd by that perpetual Show, or motion, presented to the Kings Majesty by *Cornelius Bezael*, which was thus done: by extracting a fiery spirit out of Mineral matter; which, joyned with an ayre in the hollow of the Axle-Tree, turned the wheel, which turned the whole Frame, with a continual revolution without weariness or ceasing, to the admiration of His Majesty, and as many as beheld it, how it could be effected, at leastwise to be perpetual, till a reason was rendred by the Author; whereupon he applauded the rare Invention, the fame whereof afterwards caused the Emperor to send to intreat his Majesty, that he might come to his Court, there to effect the like; being a work so rare, as these of admiration following, which were, as *Cassiodorus* writeth, The lowing of Metals of sundry forms; a Picture of Brass, which did sound a Trumpet aloud; a Brazen Serpent hissing; Birds artificially singing; the Iron-Flye made at *Norimberg*, which being let out of the Artificers hand, did flye abroad among the Guests that were at the Table, and at length returned to his hand again; the artificial

ficial Eagle, which flew along by the Emperor a good part of his journey. And so much concerning these.

The holy Scriptures, by the reckoning of the day by hours, and the night by watches; not according to our usual account, hath bred some difficulty, which in the explanation, as it follows in the Country-Mans Counsellor, is made more manifest to the smallest capacity: yet here it remains, a little after the phrase thereof, to give light to some other obscurities in that kind: and first comes the Ephah, to shew what it is.

*Q. The Ephah is a measure much mentioned in Scripture, therefore I would know what it doth contain in English account?*

*A. A Bushel, or thereabouts.*

*Q. How much the Gomer?*

*A. A Gallon, or thereabouts.*

*Q. Of the two hundred penny-worth of bread mentioned in the Scripture, I would know whether it is to be understood according to the literal phrase, so much with us, or more, or less?*

*A. Every penny-worth was seven pence half-penny in our Money; and the whole six pound, five shillings; and so of others.*

*Q. How much was the Shekel?*

*A. The Shekel weighed half an ounce*

*F. 5*

*of.*

of Silver, and the worth was two shillings six pence; fifteen shillings Gold.

*A brief Epitome of Chronicle-  
Discourse.*

**Q.** *O*F all the Kings from the Conquest (as our Chronicles make mention) which were the most victori us and valiant? which the most miserable and wretched? which the most peaceable and longest reigned?

*A.* The most victorious and valiant was *Edward* the 3. the 11th King from the *Normans* Conquest, in all 261 years space in the revolutions gone over; when *England*, in his reign, might behold the largest limits that ever any King before obtained; he having after the Battel of *Cressi*, with that young *Mars*, the black Prince, his Son, taken King *John* of *France*, and *David* King of *Scotland*, and imprisoned them both at once in the Tower of *London*: next him, for Conquest and Victory, we take to be *Henry* 5. famous and undaunted in his *Agincourt* battell, and commendable in his brave resolution to his handfull; in comparision of theirs; that if any feared, or ware faint-hearted, they should freely depart; saying, He would not die in such a mans company, that was fearful to try fortunes with him: and the

the success was Victory and Triumph. *Edward 2.* and *Richard 2.* Sons of Heroical Parents; the first of these, Son to King *Edward 1.* fir-named *Long-shankes*, victorious in many atchievements, having wonn *Albania, Gascoyne, Cambria, Ireland*; his bones being afterward carried to the field for a terror to the enemy; all which his lascivious Son afterwards gave back, or lost, according as one writes:

*Did Long-shankes purchase with his conquering hand,*

*Albania, Gascoyne, Cambria, Ireland;*

*That young Carnarvan, his unhappy Son,*

*Should give away all that his Father won.*

He likewise in honour of his wife *Queen Eleanor*, who departed her life at *Heardlie* in *Lincolnshire*, erected a goodly Cross, with her Image upon it, at every Town where the Corps rested, as it was conveyed from thence to *Westminster*, whereof *Chayring-Cross*, and the Cross in *Cheap* were two of them; To the latter of these two, was *Edward* the black-Princes Father, not so called for the blackness of his complexion, but for the many black Battels that he was Conqueror in, and yet they not so renowned

ned as their sons wretched, both mis-governing the Realm, both miserably murdered : the one of these having ( whilst *Mortimer* revelled with the *Queen* in *Nottingham-Castle*, and in Chambers and Vaults there hewn out of the Rock, at this day to be seen) a hot Spit thrust up into his Bowels, whereof he died in that lothsome and stinking Dungeon where he was imprisoned; this *Mortimer* was afterward beheaded by King *Edward* 3. His Victorious Son ; the ground of whose misery grew partly from the neglect of his Kingdom, in the extraordinary dotage on *Pierce Gaveston* his Favorite, against the liking of His Council, the Barons, and his whole Realm. The other being cowardly murdered in *Pomfret-Castle* by *Pierce* of *Exton*, where he killed four of his men that he brought to assist him, and had haply slain the rest, had not this bloody Knight murdered him, with a wound he gave him behind. He mis-spent his Revenue and Treasure ; Taxed his Subjects ; and lastly farmed out His Realm to the Earl of *Wiltshire* ; He was deposed by King *Henry* the fourth, the first King of the house of *Lancaster*, where begun that fatal division, that ended in so much Blood of the Nobility and Gentry, spent on either side.

The

The Longest and peaceablest, reigned King *Henry* the third and King *James* the first: the former of which reigned, 56. years and 8. days, and amongst many other good actions, he re-edified *St. Peters Church* at *Westminster*, which anciently was a Temple dedicated to *Apollo*, many Ox heads being there found in the earth, which had been offered hereto; this Temple, in the reign of *Antoninus Pius* was overthrown by an Earthquake; of whose Ruines *Sebert* King of the East *Angles* built up another to *St. Peter*; and that being destroyed by the *Danes*, *Edward* the Confessor raised it again to great beauty; but was lastly taken down by King *Henry* 3. and new built with fifty years labour as now it standeth. King *Henry* 7. added the East part, or Chappel, unto it.

*St. Pauls Church* in *London* was built by King *Ethelbert* K. of *Kent*, and *Sebert* King of the East *Angles* was subject unto him; at that time *Miletus* became Bishop of *London*, an. 604. he & his successors kept his See there.

King *James*, a King from his Cradle reigned in *England* and *Scotland* 58 years, or thereupon; the most Learned, the most Ancient, and peaceable of any other; out-living in his time 9 Popes, 8 Emperours of the *Turks*, 5 Emperours of *Germany*, 4 Kings of *France*,  
3 Kings



3 Kings of Spain, 2 Kings of Denmark, 3 Kings of Poland, 5 Kings of Sweathland, 2 Emperours of Russia, and 8 Dukes of Venice, and so in a good old age departed the most ancient King in all Christendom.

After whom, as if such a King should not lack his train, some to usher on before him and others to follow after, according as one writes, followed such a Mortality of Nobility and Commonalty, the like was never known, in this Kingdom, dying in that year between fifty and sixty Thousand; and this is another thing memorable, that before Queen Anne departed, a Blazing-Star appeared; before King James, a Star appeared to shine with in the Moon, both ominous; and the world is now sensible of their significations: like instance of some of the Nobility succeedeth in these Verses following:

*Richmond and Lenox Duke without delay,  
Made the first speed to usher him the way;  
Earl Dorset next his service to prefer,  
Hasted to be his second Harbinger.  
The Lenox Duke his dear love could not smother,  
But after suddenly pursu'd his brother:  
Old Nottingham, his ancient course being  
done,*

*Then*

*ask* Then the renown'd Southampton and his Son,  
land Warlike Belfast, and noble Hambleton, &c.

*Re* And thus impartial death, that spares none,  
tho more the King on his Throne, than him  
that grinds at the Mill, but sweeps away  
none with the other, whom not the best Phy-  
ore sick from a whole Colledge of Physicians can  
on save: no Air, not that of Surrey, reputed  
lin the most wholesome, can preserve; where-  
own in, in that County, as most approving the te-  
estimony thereof, are five of the Kings Houses  
her situate, of which Richmond not reputed the  
inn unworthiest is one, although in it have de-  
ore ceased King Edward 3. Anne of Beame, Ri-  
th, chard the seconds Wife, daughter to the Em-  
rld perour; Henry 7. and Queen Elizabeth of  
in happy memory.

*in* Q. What King of Scotland was he on whom  
that ancient prophesie concerning Jacobs Stone  
was fulfilled, that a King of that Nation should  
live to be crowned thereupon?

according as here followeth:

*0-* The stone reserv'd in England many a day,  
On which old Jacob his grave head did lay,  
And saw descending Angels whilst he slept,  
Which since that time by sundry Nations kept,  
*ag* From age to age, I could recite you how,  
*en* Could I my Pen that liberty allow.

*A King of Scotland, ages coming on,  
Should live for to be crown'd upon that stone.*

*A. King James, our precedent subject,  
and long-reigned Sovereign.*

*And thus much concerning a brief Epitom  
Chronicle of discourse in this kind.*

*A Discourse of Wonders, Domestical and For-  
reign : and first of our own.*

**Q. VV** *Hich are held the strangest acci-  
dents in all the Chronicles ?*

*A. 1. The removing of the earth.*

*2. An. Dom. 1571. at Knivaston in Here-  
fordshire, the ground sunk, and an Hill with a  
Rock of stones at the foot of it lifted it self  
up with a great noise, and ascended to a high-  
er place, leaving a deep Pit behind it, carry-  
ing with it Trees growing, Sheep-coats, and  
flocks of Sheep : of the Trees, some cover-  
ed with earth; others growing fast in the Hill  
as it went, stood upright. In the place whence  
it departed it left a Pit forty foot wide, and  
fourscore ells long, : the ground was twenty  
Acres, and in going it overthrew a Chappel  
that stood in the way ; thus when it had walk-  
ed from Saturday evening, till Munday noon,  
it rested.*

3. The

3. The raining of blood.
4. The multitude of Mice in the Isle of Sheppey, that could not be driven away, nor the place cleansed, till a flight of Owls came and devoured them.
5. The Chain of twenty four Links with Lock and Key, that a Flea drew, being put about her neck.
6. The man that slept in the Tower, three dayes and three nights, and could not be wakened during that space by any noise or violence, by pricking with Needles, or otherwise.

*A Forreign Wonder.*

It is recorded by *Guicciardine, L. Vives, Erasmus*, and others, of a certain Countesse of *Holland*, that brought forth at one birth 365. Children, as many as there are dayes in the year, which were all baptized by a Bishop, and after dyed : which came thus to passe. : A certain poore Begger-woman laden with Children, came to her doore and craved an Almes, which the Countesse not only denyed, but also called her Harlot and Strumpet ; telling her withall, it was impossible she should have so many by one man : which this Begger hearing, besought

sought God, who knew her innocent, to manifest it unto her, by giving her so many at one birth by her Husband as there are days in the year, which fell out accordingly.

*Q. What is the greatest wonder in the Art of Navigation?*

*A. The Needle of the Compass, which touched with the head of the Load-stone, ever turneth to the North-Pole, with the foot thereof to the South-Pole: touched with the one side, turneth Eastward, with the other side, Westward, &c.*

*Concerning the River Nilus.*

The Egyptians, about the first of August, cut the banks of the River Nilus, so that the River flows over the whole face of the Land, and the more Land it covers, the fruitfuller is the Country; about the midst of September it ceaseth to increase, and immediately is corn scattered upon the muddy earth; which increaseth plentifully: 'Tis reported, that though the Plague be there never so fierce, yet upon the first cutting of the River it immediately ceaseth.

Not far from thence is a place where every Good Friday appears the arms and legs of men stretched above the earth.

*Of*

*Of the Hermaphrodite.*

Whilst my mother bore me in her womb she went to the gods to know what she had conceived, whether Male or Female, *Phœbus* said it was a Male, *Mars* a Female. *Juno* neither: being born, I was an Hermaphrodite. After, seeking my destiny from these gods, *Juno* said, I should be slain with a Sword; *Mars*, that I should be hanged; *Phœbus*, that I should be drowned: Which was my fortune.

Climbing up a Tree, from thence I fell upon my Sword, my foot hung in a bough, my head in the water: so being neither Male nor Female, but both: I was neither hanged, nor drowned, nor slain, but all.

*Q.* Seeing the Fly is so small a creature, why hath Nature given her six feet to go, beside wings to fly withal, when the Elephant, so great a creature, hath no wings, and yet but four feet?

Another.

Seeing the Woolf brings forth more young than the Sheep, afterward Wolves eat these Sheep, men kill those Sheep; and yet how  
comes



comes it that there be more Sheep than Wolves?

*Q.* What did our Ancients hold to be the greatest wonders in the world?

*A.* The Pyramids of Egypt, built by the Israelites, under the oppression of Pharaoh, which were fifty Cubits high, forty Cubits thick, in compasse twelve German miles: The Tower of Pharaoh, the Walls of Babylon, the Temple of Diana at Ephesus, the Tomb of Mausolus, and others.

*Q.* There are three things memorable, which Spain boasts of, and what are those?

*A.* 1. A Bridge, over which the water flows, that is used to run under all other Bridges.

2. A City compassed with Fire, which is called Madrid, by reason of the Wall that is all of Flints, invironing it round about.

3. Another Bridge, on which continually ten thousand Cattel are fed, under which the water runs seven miles under ground, and then breaks forth again; besides a great Mountain of Salt, from which whatsoever is taken, it presently increaseth to the quantity again.

*Q.* In what part of the world is it, that Trees breed living Creatures?

*A.* In the Isles of Orcades in Scotland, wherein

wherein grows a Tree near the Sea side, that bears fruit like unto a Fow, which dropping down into the water, becomes a living creature like a Duck; if it fall upon the dry Land, it putrifies and turns to nothing; but this is reported rather by History, than by the people of that Country.

*Q. Where is it that all strangers are buried that travel to Jerusalem?*

*A. In Aceldama, or the field of Blood; a place of small compasse; the earth whereof is of so eating a nature, that the Carcasse laid therein is consumed in the space of eight and forty hours: The same is reported of Saint Innocents Church-yard in Tanais*

*Q. May it be, that without wood an Ox can boil it self?*

*A. By preconjecture to fore-runne this Discovery, might lead a man into some contented admiration; therefore to stop that labour of the brain, the Scythians teach us this secret of their necessity; for, living in a Country where grows no wood, they kill an Ox, and then take out all the bones from the flesh, and of the bones make a fire that roasts or boils him, and so it is said, the Ox roasts or boils himself.*

*Q. What*

*Q. What was the answer of Bias unto one that demanded of him what was done in Hell?*

*A. That he never was there, nor never talked with any came from thence.*

*Q. Albertus Duke of Saxony, was wont to say, that he had three Monasteries, three wonders in his City, and what were they?*

*A. 1 Predicant Friars, which had much Corn, and no Fields.*

*2 Franciscans, which had much money, and no rents.*

*3 Of the Order of S. Thomas, which had store of Children, but no wives.*

*Q. What are the differences between the former and latter ages of the world for length of days, stature of body, beauty, riches, and the like?*

*A. The difference in some degrees is very great, in others more small; for first, concerning length of days, or long life between the former ages, and the latter, there is no comparison: for before the flood men lived nine hundred and odd years, as Methusaleth, Adam, and others: Now, with us, the odd years are almost counted long life; and then as the Age was long, so the size was great, large of stature, mighty of strength, which in our times are shrunk up to a handful: For beauty, the Scriptures*  
make

make mention of *Vashti*, *Esther*, and others; and our Chronicles of *Rosamond*, *Matilda*, *Shores Wife*, and others: all liked, and approved of by Kings: yet, notwithstanding the blazed features of these, many are of Opinion, that some Beauties of our times, of no less note, are not inferiour to some of these, if not exceeding: And, as for riches, *Abraham*, *Lot*, and *Job*, are stiled for their mightiness in that blessing. To let pass the two former, (whose Heards-men divided the Countries;) and come to *Job*: concerning whom is more particularly expressed, whose substance in Cattel, as the Scripture testifieth, was seven thousand Sheep, three thousand Camels, five hundred yoke of Oxen, and five hundred she-Asses, and at last all this was doubled.

Among some others, to produce in parallel neer our time this one: It is found in a Record in the Tower, that Sir *Hugh Spencer*, the elder, who lived in the time of King *Edward the second*, had in substance, and for the provision of his house, twenty eight thousand Sheep, two thousand Oxen and Steers, one thousand two hundred Kine and Calves, one hundred and forty Mares and Colts, one hundred and sixty drawing Horses, two thousand Hogs, three hundred Bullocks  
forty,

forty Tuns of Wine, six hundred Bacons, six hundred Muttons in Larder, ten Tuns of Syder : Plate, Jewels, and Money, one thousand pounds. This done, the censure is suspended, and left to the judicious Readers to give verdict.

Hereafter follows the History of Saint George, St. Christopher, and the seven Sleepers, as they are related in an ancient Story, contentive to read, and necessary to be known, in regard of the often Object, and occasion of Discourse which thence ariseth.

**S**AINT George was a Knight, and born in *Cappadocia* : on a time as he journeyed, he came into a Province of *Lybia*, to a City that is called *Sylece*, and by this City was a River or Pond, wherein was a Dragon that inveniomed, and preyed upon the whole Countrey, which many times the inhabitants had assayed to destroy, but could never prevail, for he poysoned all with the venome of his breath; and therefore to keep him from the City, the people gave him every day two Sheep to feed thereon; and when the Sheep failed, there was allotted to him a Man and a Sheep, and

and, after this waste, a new Ordinance was decreed, which was, that the children and young should be cast out unto him by lot ; and after the destruction of many, it fell unto the Kings only daughter, whom he would have ransomed with infinite Sums of Money, but the People would not : When the King saw that he could not prevail, and the Dragon expected his allowance, he weeping, said to his Daughter thus ; ( taking his leave of her, ) Now shall I never see thine Espousals, and many other my hopes I had of thee : Then did he array his daughter as to her Wedding, and having imbraced and kissed her, she was after led forth to the place, and there fastned for a prey to the Dragon ; where waiting in this exigent for destruction and death, Saint *George* passed by, and espying this forlorn wight, demanded the cause ; when, in the relation, the Dragon makes out, and intercepts the Story ; which, Saint *George* seeing, most manfully opposeth ; and, by his valour, at the first encounter, sore woundeth ; and after, having him conquered and captived, put the Virgins girdle about his neck, and with that led him to the City, where the People slew him. Likewise it is found in the History of *Antioch*, that when the Christians

G

conquered



conquered *Jerusalem*, that a fair young man appeared to a Priest of the Hoast, and bad him carry with him some Relique of Saint *George*, for he was conductor of the battel, and after, in the hottest assault, when the *Sarazens* supprest them from surprising the Walls, they saw apparantly a Vision like St. *George*, which had white Arms, with a red Cross, which led the way at the entring of the City, and so *Jerusalem* was taken by his aid, and help.

Saint *George* was beheaded by *Decian* the Emperor, and lieth buried between *Jerusalem*, and port *Japhe*, by a Town called *Ramis*, dedicated unto Saint *George*, as a Patron of the Realm of *England*, and the cry of men at War; in the honour of whom is founded the noble order of the Garter, and also a noble Castle at *Windsor* by the Kings of *England*; in which Colledge is the heart of St. *George*, which *Sigismund* the Emperor of *Almain* brought, and gave it for a great and precious Relique to King *Henry* the Fifth; and also, according to the ancient Story, there is a piece of his head.

Saint

## Saint CHRISTOPHER.

**S**aint Christopher was of the lineage of *Canaanites*, great of Stature, and terrible of countenance, being twelve Cubits long: and on a time it came into his minde, that he would seek out, and serve the greatest Prince in the world; and none but him would he serve: and so from the service of a King, which in his presence crossed himself at the name of the *Devill*, Saint Christopher came to understand, that the *Devil* was greater than he, because he feared him, and therefore him would he seek out and serve; which soon he did, being a Master easie to be found, and willing to entertain: when afterwards, in this service, this great Master, at the sight of a little Cross, starts aside, and durst not come neer it; which, perceived of this ambitious Retainer, he came again to know there was a greater than he: after whose service he long sought in vain, untill by the instruction of an **Hermite**, by the performance of some Work-Meritorious, by him enjoyned (which was, to be resident by a River side, wherein many had perished, to transport such passengers as thither should

G 2

(come

Come, he met with his Master; for, according to his direction, thither went *Christopher*, and made his abode, taking a great Pole in his hand, by which he sustained himself in the water, bearing over all manner of People without ceasing. Now it followed on a time, as he slept in his Lodg, he heard the Voice of a Childe which called him, and said, *Christopher*, come out, and bear me over the water; then he arose and went out, but found no body: now, when he was come again into his Lodge, he heard the same voice crying unto him as before, at the which he runs out, but finds no body; again, the third time being called, he comes forth, and there finds a Child by the River side, which prayed him to bear him over the water; then *Christopher* lifted the Childe on his shoulders, and took his staffe and entred the water; and the water arose, and swelled up more and more, and the Childe grew heavier and heavier; and ever as he went further, the water swelled up higher, insomuch that *Christopher* was in danger of drowning; but, when he came over, quoth he, Thou Childe, thou hast put me in great peril, and weighest almost as heavy, as if I had carried all the World upon my back.

Quoth

Quoth the Child, Thou hast born all the World upon thy back, and him that created it; I am he in this World whom thou seekest to serve; and, for thy better assurance thereof, set thy Staff in the ground, and by too morrow it shall bud, and bring forth Fruit; and he did so, and found it accordingly, his Staffe bearing Flowers and Dates; and being thus converted, and believing himself, he converted thousands; and amongst many other passages of his life, was at last beheaded; and his blood, there spilt, cured those that were blind.

*The Story of the Seven Sleepers.*

**T**HE Seven Sleepers were born in the City of *Ephesus*, and there lived in the time of *Decian* the Emperors Persecution; the names whereof were *Maximinian*, *Malchus*, *Martianus*, *Denis*, *John*, *Serapion*, and *Constantius*; These Christian Men, to avoid torture, or the worship of Idols, fled to a Cave in the Mount of *Celion*; and there, after a long waiting, prayer, and fasting, being a little refreshed with some food, that they had secretly sent for to the City, they there in their heaviness fell asleep. Shortly after, *Decian* suspecting, inclosed the

G 3

mouth

mouth of the Cave wherein they were, with stones, to the end they should there die for hunger: this being done, the Ministers, *Theodorus* and *Ruffinus*, two Christian men, wrote their Martyrdom, and inclosed it secretly among the stones. Now when *Desian* was dead, and all that Generation passed over, *Theodosius* the Emperor succeeded: and even at that time was it, when the Heresie was of them that denied the Resurrection of the dead. Then came it into the mind of a Burgess of *Ephesus*, in that place to make a Building, or Lodge for his Shepherds and Heard-men: in the effecting whereof, it happened the Masons that made the same opened this Cave, and then these Saints that were within, and all this time had slept, awaked, and saluted each other, supposing verily they had slept but one night: and began to remember their heaviness the day before. Then sent they *Malchus* to buy Bread in the City, and then *Malchus* took five Shillings, and went out of the Cave: and when he saw the Masons and Stones before the Cave, he began to wonder at the sudden alteration: but when he came into the City, he found it all altered, and the Cross set upon every Gate:

Gate : then came he to those that sold bread, and they talked and spoke of God, whereat he wondred, and said to himself, what a change is here since yesterday ? then no man durst speak of God, and now every man professeth him openly. But when he came to pay Money for his Bread, offering his ancient Coyn, the sellers marvelled, and said one to another, certainly this young man hath found some old treasure, for the suspicion whereof he was had before the Bishops and the Council, in the examination before whom he confessed, That he himself with six more of his fellows, had, for fear of *Decian's* cruelty, betook themselves to a Cave but yesterday, as he supposed, and with them took that money : then the Bishop gathering by circumstance ; the time (admiring hereat) sent to the Emperour, who, with many others came, and went with this young man to the Cave, where they found the other six, cheerful, and beautiful to behold, their bodies and garments untouched with age or time : then went the Emperour in into them, and with them glorified God, imbracing them, and weeping upon each of them, said, I see you now like so many *Lazarus's* rising out of your graves. After this, they continued some little time, and



shortly after died, and the Emperor adorned the place, and buried them in Gold; and so with this and the precedent matter, according to the ancient Story, it was found, that they had slept 208. years. And so much briefly for Discourse.



*Hereafter follow certain Epigrams, some old revived, and some new published.*

*1. Of a Lawyers absence.*

**A** Vertuous Dame, that saw a Lawyer come,

Justly reprov'd his stay so long from home :  
Saying to him, That in his absence thence,  
His Wife might lack her due benevolence;  
But he, to quit himself of such disgrace,  
Answer'd it thus, By putting of a case ;  
One owes a hundred pounds, now tell  
me whether,

Is best to have such payments all together,  
Or take it by a shilling, and a shilling,  
Whereby the bag may be the longer filling?  
Sir, quoth the Dame, I think it were no  
loss,

If one receiv'd such payment all in grosse :

Yet

Yet in your absence this may cause your sorrow ;

To fear, for want, your Wife should twelve-pence borrow.

Epig. 2. *In Getam.*

*Geta* from wool and weaving first began,  
Swelling, and swelling to a Gentleman :  
When he was Gentleman, and bravely dight,  
He left not swelling till he was a Knight :  
And from a Knight thus higher to surmount,  
He swell'd on bigger till he was a Count ;  
And still proceeding careless of his first,  
He swell'd to be a Lord, and then he burst.

*To a proud, rich, but deformed*

*Gentlewoman.*

In anger puffed, you say, I prove  
Fought with the steam of lust, not love :  
Time was, you say, I priz'd thy face  
High and renown'd, as if its grace  
Ore past compare ; but now I seem  
Urg'd unto wrath, to dis-esteem  
Honours attendant on thy praise,  
And to dis-robe thee of thy rayes ;  
Disgorging thus such surfets, you  
Sound forth these words, I am untrue :  
'Tis true, I said, three Goddesses  
Grac'd thy rare parts, as like to these ;  
Rich Juno was but like a Sow,

*As* foul as fat, and so art thou :  
*Next*, wisdom was in *Pallas*, but  
*Thou* like to her art turn'd a slut :  
*Eye-pleasing Venus* would admit  
*Delight* in bed, and you love it :  
*Incensed* by thy wily mind,  
*I* thus requite thee in thy kind :  
*O're-charg'd* with anger, venting spleen,  
*Tearst* to one Foul, one Slut, one Quean,  
*Harbour'd* in one, I did compare thee,  
*Although* truth known, I seem'd to spare thee,  
*Digest* me as you please, yet know,  
*Will* ne're did mean, what wit did show :  
*And* though Art taught me to be bold,  
*No* part I lov'd in thee but Gold.  
*Take* this from me, pray that a Fool  
*E* spouse thee, so thy filth may rule.  
*Detain* no wise man: for, thy self  
     No such will love; but all, thy wealth.

Epig. 3.

*Proverbs upon Complexions.*

*To a Red* man read thy Read  
*With a Brown* man break thy Bread :  
*At a Pale* man draw thy knife ;  
*From a Black* man keep thy Wife.

*Exposition.*

*The Red* wise, the *Brown* trusty,  
*The Pale* peevish, the *Black* lusty,

More

More at large :

*The fair, the long, the little, and the black,  
The lean, fat, red, and wan that colour lack.*

*Upon which as followeth :*

The fair to folly easie to be led,  
The long are lazie, both at boord and bed,  
The little for the most part they are curst,  
Black Females proud, even from their cradles  
nurst :

The fat are frolick, and to mirth inclin'd,  
The lean with sadness are like famine pin'd :  
The red are subtile, and the brown are sure,  
Both to their friend, and to their wedlock  
pure :

The fearful and the peevish, pale and wan,  
The black a woman-lover more than man;  
Yet thus, though I discuss as Proverbs go,  
I'll not engage my self to make thee so:  
But thus I counsel for thy more white life,  
Trust no Complexion too farr with thy  
Wife.

*Upon Women and their praise.*

Hee's happy that avoids lust; female kind,  
Are they that curse it: Maids possess a mind  
Saint-like; what man can prove that they  
offend,

In thought, in word, or work? they seek  
to end.

Their

Their Husbands discontents, filling their  
hearts

With fair love, never with fond lust : their  
Arts

Provoke lascivious follies still : requiring

Variety of Lovers : ne're desiring

The man that's good, but gay : and love-sick  
youth

Is by them hated : alwayes loved truth :

Never I knew them cruel : I do find

Faith in them : fild they have a wicked mind

*Women dispraised, the stops only  
changed.*

He's happy that avoids lust female ; kind

Are they that curse it : Maids possess a mind

Saint-like : what man can prove that? they  
offend

In thought, in word, or work : they seek to  
end

Their Husbands : discontent filling their  
hearts

With fair Love never : with fond lust their  
Arts.

Provoke lascivious folly : still requiring

Variety of Lovers : ne're desiring

The man that's good, but gay : and love-sick  
youth.

Is by them hated alwayes : loved truth

Never :

Never : I know them cruel : I do find,  
Faith in them fill'd, they have a wicked mind.

*Upon the sending of a ropes end to his Sweet-  
heart in the way of merriment.*

Lest our Loves should part or sever,  
Here's a Rope to tye's together.

*Her answer.*

The Rope is old, the Jest is new,  
I take the Rope, a Rope take you.

*Upon the sending of a pair of Gloves.*

From this small Token take the letter G.  
And then 'tis Love, and that I send to thee.

*Upon her sending back a Handkercher.*

Here back to thee, I do regret this clout.  
Take C away, and then I send thee Lout.

*Epig. 4. In superlunum.*

I took the wall, one thrust me rudely by,  
And told me, the Kings way did open lye ;  
I thank'd him that he did me so much grace,  
To take the worse, leave me the better place:  
For if by th' owners we esteem of things,  
The wall's the Subjects, but the way's the  
Kings.

*Epig. 5.*

NIX } *Snow.*

IX } *9.*

CorNIX. } *A Crow.*

NIX. *I that the winters daughter am,*

*Whi'st*



*Whilst thus my letters stand,  
Am whiter than the plume of Swan,  
Or any Ladies hand.*

IX. *Take but away my letter first ;  
And then I do incline,  
That stood before like milk-white snow,  
To be the figure Nine.  
And if that further you desire,  
By change to do some tricks,  
As black as any Bird I am,  
Cornix. By adding Cor to Nix.*

Epig. 6. *De sanitat. & medico.*

Health is a Jewel true, which when we buy,  
Physitians value it accordingly.

Epig. 7. *In Amorosum.*

A Wife you wisht me ( Sir, ) rich, fair, and  
young,  
With *French, Italian,* and the *Spanish* tongue :  
I must confesse your kindness very much,  
But in truth, Sir, I do deserve none such ;  
For when I wed, as yet I mean to tarry,  
A woman of one Language i'le but marry,  
And with such little portion of her store,  
Expect such plenty, I would wish no more.

Epig.

Epig. 8. *Upon an Usurer, and an  
improp. Parson.*

A Clergy man that oft hath preacht  
From his stopt-steeple throat,  
And to his Congregation teacht  
Full oft this certain note;  
There could no Usurer be sav'd,  
Unlesse he did restore  
What he so wrongfully had shav'd  
From th' backs of needy poor.  
Upon a time it so fell out,  
This Usurer did meet  
The Parson as he went to Church,  
And thus he did him greet;  
Good Sir (quoth he) I wonder much,  
You take such fruitlesse pain,  
To preach against a sin that's such  
As you your self maintain:  
But ten i'th hundred do I take,  
On good occasion when,  
But you a hundred do reserve,  
Allowing out but ten.  
The Parson hearing him say so,  
Began to be afeard,  
And never preacht against that sin,  
To this day that I heard.

Epig.

Epig. 9. *In Aulam West.*

Westminster is a Mill that grinds all causes,  
But grind his cause for me there he that list;  
For by demurrs, and errors, stays, and clauses,  
The tole is oft made greater than the grist.

Epig. 10. *In Jacolum.*

He that doth ask, (Saint James doth say) shall  
speed:

O that King James would answer so my need.

Epig. 11. *Consilium.*

From thy Confessor, Lawyer, and Physician,  
Hide not thy case or state on no condition.

Epig. 12. *Hayw. rent.*

By lease without writing one once let a Farm,  
The Leasser most lewdly the rent did retain,  
Whereby the Lease, wanting the Writing, had harm;  
Wherefore he vowed whilst life did remain,  
Without Writing never to let thing again:  
Husband (quoth the Wife,) that thing again  
revert,

Else without writing you cannot let a fart.

Epig. 13. *Hayw.*

From a field fought, one from the beaten side  
Ran home, and victory on his part cry'd:  
The Prince inform'd thus contrary amisse,  
Rung Bells, made Bon-fires, as the custom is:  
In short time, after all this joy and cost,  
The King was sure resolv'd, the field was lost.

Where-

W herewith in great haste, as in great grief,  
 Charg'd the first Messenger, to tell in brief,  
 Where he had heard that lye, the field was  
 won ?

Quoth he, Sir, I my self this lie begun,  
 Which for commodity unto your grace  
 And all your Subjects, I this brought in place;  
 For where the truth would have brought  
 wailing and weeping,  
 My lye hath brought two dayes laughing and  
 sleeping :

And if you all this year took my lie for true,  
 To keep you merry, what harm could insue?  
 Better is it, quoth he, be it new or stale,  
 A harmless lye, than a harmless tale.  
 How this lye was allow'd of, I cannot tell,  
 But if the King lik'd it, the lyar sped well.

## Epig. 14.—

Besse does not only hide her privy ware,  
 But breast and neck, where coiest Maids go  
 bare.

Yet there is one foul unbeseeming place  
 Uncovered left, What call you that? her face.

## Enigma.

A beggar ask'd a penny once, and swore  
 Give him but that, and he would ne're ask  
 more :

With

*With that I op'd, and what he ask'd I gave,  
But deeply vow'd, he never more should have :  
Not long from thence, he ask'd again, and wept,  
So that I gave, yet both our Oaths were kept.*

## Epig. 14. Haw.

*A fool a wise man riding once espy'd,  
Who ask'd the Horse that the wise man did ride,  
Whither go'st thou Horse? Whither go I, quoth  
he,  
Ask him that guides the bridle, ask not me.  
Whither rid'st thou, Fool, said he, that look'st so  
fell?  
Ask my Horse, Knaue (said he) what can I tell?  
When fools ride, I see they cannot rule the  
rein,  
Their Horses be their Harbingers, as here it's  
plain.  
Ask when wise men ride, I right well espy,  
Themselves, not Horse, appoint where they must  
lie.*

## Epigram 16.

*One time as 'twas my ordinary wont,  
I went abroad into the fields to hunt :  
Started a Hare, pursu'd her with full cry,  
And*

And near wearied her, when by and by,  
*Miso*, because I hunted in his grounds,  
Let loose his running Dogs, and bang'd my  
hounds.

From thence that sport I utterly forswore,  
Being so unkindly crost by such a Bore.

So shunning th' open fields and forrest wide,  
My common haunt was by the water side:

For what, thought I, though Lands inclosed  
be,

Yet Seas and Rivers, questionlesse, are free:  
There will I sport me with a scaly fry,

Fearlesse, though all the world were stand-  
ing by:

I had not scarce cast in my bait to take,  
But straight one comes, it seems he haste did  
make,

That bids me pack, when first I did appear:  
Away went I, it was no fishing there.

Scarce knowing now what sport to enter-  
tain,

Being banish'd both the earth, and watry  
plain,

Took a Peece next time, and forthwith went,  
To sport me in the Aiery Regiment;

Where having scarce discharg'd to kill a  
Daw,

Another comes, and brings me statute-Law,  
Upon



Upon my Piece, where I it lost : then swore  
 I ne'r would hunt, nor angle, nor shoot more.  
 Then took I Dice in hand, my heavy fate ;  
 Thus crost in all, I lost my whole estate.

## Hereafter follow certain Epitaphs on sundry persons.

### Epitaph 1. On the Usurer.

**H**ere lies at least ten in the hundred,  
 Shackled up fast both hands and feet,  
 That at such as lent Money gratis wondred,  
 The gain of Usury was so sweet :  
 But thus being now of life bereaven ;  
 'Tis a hundred to ten he's scarce gon to heaven.

### Epitaph. 2. Upon a Spend-thrift.

**Here lies Jack Careless.**  
 Without Tomb, without thought, without sheet ;  
 That liv'd in the Ale-house, the Bowling-alley,  
 and dy'd in the street.

### Epitaph 3. Upon a riotous Courtier.

Here lies he now where no man sees,  
 That liv'd by crooked hams and knees,  
 Yet in his heart did boil that Lust,

That

That nought could quench but earth and dust :  
 Where, if he had sooner been laid,  
 Less sums his reckoning would have paid.

In Papam, Pium quintum.

*Papa pius quintus moritur: res mira, quod inter  
 Pontifices, tantum quinq; fuere Pii.*

Pius the fifth is dead, and understood,  
 Of some so call'd, because but five were good,  
 In all the Line of Popes, —

*Fallor ego: nam nemo prius re, nomine tantum,  
 Pontifices constat quinque fuisse pios.*

Yet, erre I do in this, to their more shame;  
 For none were good indeed, though five in  
 name.

*Certain Verses fixed upon a Childe laid in  
 St. Thomas Hospital.*

Conceive a fault, by me conceiv'd  
 By my seduced Mother,  
 Who vows untill she be a Wife,  
 I ne're shall know a Brother :  
 And for this Hospital is rich,  
 And hath a plenteous Purse :  
 And she is poor and cannot pay,  
 Sh' hath put me here to nurse :  
 No further she imparts her self,  
 Then that she is a sinner,  
 Though not the last that so shall erre,

No

No more than first beginner?  
 How e're she here hath pack'd me up,  
 The witness of her shame,  
 And left me unto you to feed,  
 To cloath and give a name:

*Upon the unequal division of the Earth, how  
 some have all, and some have none.*

Though the Earth's the Lords, and all that is  
 therein,

And nothing really man's own but sin,  
 As is the Sea, the tributer of Fountains:

The Sheep and Cattel on a thousand moun-  
 tains:

Though he that all these made doth all these  
 feed,

And of no creatures aid doth stand in need;  
 Yet doth he from his high exalted throne,  
 Survey the wayes men title here their own:

He sees the earth, the base of this fair frame,  
 Intail'd to greatness, to their blood & name,  
 Mete to the rich, in Acres of such store,  
 That what makes one too proud, makes ten  
 too poor.

Some of his walking earth he sees have gold,  
 That rusts for use, too seldom being told,  
 And some again so scantied in their need,  
 Their gnaws crack before their bellies feed.  
 Some choifest dainties Sea and Land afford

To

To surfeit on, serv'd daily to their boord :  
And some again are so penurious fed,  
They think they fare rich, if they purchase  
bread.

Anothers glory lies upon his back,  
And having plenty, there appears no lack :  
Velvets and Silks, and Robes of endlesse  
waste,

Altering with humour to give fancy taste ;  
When as some other, whose success more  
bad,

Tugs 60 years, like leathern *Adam* clad,  
For skins, or fig-leaves for to hide his skin,  
Whose heart being plain, he cannot this way  
fin.

Whose total substance, all his hopes to boot,  
Was never worth the trust of such a sute.

What should I say of this unequal lot ?  
Would God thus have it? surely, I think not:  
Though some distinctions he would have to  
be,

Yet not in such a terrible degree.  
He would not have thee see thy brother lack,  
Then slack thy cost, and cloath some naked  
back :

He would not have thee see thy brother pine,  
But him sustain'd ~~from~~ that excess of thine.  
If for thy self, thy whole endeavours tend,

If

If what thou hast thou'ldst be thine heir and  
spend,

Then know, like that rich Glutton, thou maist  
crave

A drop, and be deny'd; because he gave  
Not to the needy crums that did belong,  
Drops were deny'd him for to cool his  
tongue.

This year there hath appear'd a streaming  
Star

Within our native Hemisphere or Clime;  
But whether it brings us news of Peace or  
War.

Of Plagues or Famine, Who is't can divine?  
Though some interpret it to change of State,  
Hostile invasion; or some great mans end;  
Rumors of Wars here landed to us late,  
Or like particulars that they intend:

But since the Character hath such a Letter,  
That none can understand but he that writ;  
Let's fear the worst, our sins; and make us  
better:

And to no other ends interpret it;  
For in the same there's matter under-hill'd,  
Which shall not to our knowledge be made  
plain,

Till the portent and purpose be fulfill'd;  
For never came such messengers in vain.

How

Howe're with meekness let us kiss the rod,  
Hoping the best, yet leaving all to God.

Epit. 4. St. Tho. Becker.

*Pro Christi sponsa, Christi sub tempore, Christi  
In Templo, Christi verus amator obit.*

Englished :

For Christ his Spouse, his Cause, and at  
Christs-tide,  
Within Christs Temple, Christs true Lover  
dy'd.

Epitaph 5. *Written by a religious  
Gent. before his death.*

Earth take my earth, Satan my sin I leave,  
The world my substance, Heaven my soul re-  
ceive.

Epit. 6. *Upon Jonas in the Whales belly.*

Buried I am, and yet I am not dead,  
Though neither earth inclose, nor stone me  
keeps,

I speak, I think, with living Ayres am fed,  
In living Tomb, and in unfathom'd deep;  
What wight besides my self for shame, or  
grace,

Er'e liv'd in death, in such a Tomb or place?

Epit. 7. *In Verolaminum, a forgotten-City,  
sometimes near St. Albans.*

Stay thy foot that passest by,  
Here is wonder to descry,

H

Churches



Churches that interr'd the dead,  
 Here themselves are sepulchred;  
 Houses where men slept and wak'd,  
 Here in Ashes under-rak'd.

In a word, then, to allude,  
 Here is **Corn**, where once **Troy** stood;  
 Or more fully home to have,  
 Here's a **City** in a grave.

Reader, wonder think it then,  
 Cities should thus die like Men;  
 And yet wonder think it none,  
 Many **Cities** thus are gone.

Epit. 8. *Upon a Chamber-maid.*

Underneath this stone is laid,  
 A Ladies sometimes Chamber-maid;  
 Who was young, and plump, and pretty,  
 And yet a maid, alas, 'twas pitty.

Epit. 9. *Upon a love-sick Youth.*

Here lyeth he, he lyeth here,  
 That bounst, and pitty cry'd,  
 The door not opt, fell sick alas,  
 Alas, fell sick, and dy'd.

Epit. 10. *On a rich covetous Lawyer.*

Within this everlasting Tomb,  
 Whose house contains her dead till doom.  
 Is one posselt here to abide,  
 That yet had liv'd, and had not dy'd:  
 If death like him would have agreed,

At any rate to have been feed ;  
Or if he could at point of death,  
That sold his wind, have bought but breath ;  
This cross to him could ne're so fall,  
T'have wed the Church, that woo'd the Hall

*Epit. 11. Upon a Citizen.*

From wares and cares, and fained breath,  
Here I at last am freed by death :  
If that my dealings were not just,  
The more I fear, the less I trust :  
What though a hundred Blue-coats sing,  
My friends did mourn, the Bells did ring ;  
The earth receiv'd me with applause,  
All doth not better mend my cause.  
Fed I the hungry, cloth'd the poor,  
Made I these friends to go before ?  
No, I left wealth behind unspent,  
Coyns unreceiv'd, that I had lent ;  
And suits unended, wag'd by cost,  
And all I left behind is lost ;  
Good deeds I did, and gifts I gave,  
Those went before me, those I have.

## Epitaph 12.

*A memento for mortality, taken from the view  
of the Sepulchres of so many Kings and  
Nobles, as lie interred in the Abbey  
at Westminster.*

Mortality, behold and fear,  
What a change of flesh is here?  
Think how many Royal bones,  
Sleep within this heap of stones;  
Hence remov'd from beds of ease,  
Dainty fair, and what might please,  
Fretted roofs, and costly shewes,  
To a roof that flats the nose;  
Which proclaims, All flesh is grass,  
How the worlds fair glories pass:  
That there is no trust in health,  
In youth, in age, in greatness, wealth:  
For if such could have repriv'd,  
Those had been immortal-liv'd.  
Know from this, The world's a snare,  
How that greatness is but care,  
How all pleasures are but pain,  
And how short they do remain:  
For here they lye had Realms and Lands,  
That now want strength to stir their hands;  
Where from their Pulpits siel'd with dust  
They preach, In greatness is no trust.

Here's

Here's an Acre sown indeed,  
VVith the richest royall seed:  
That the earth did ere suck in,  
Since the first man dy'd for sin;  
Here the bones of birth have cry'd,  
Though gods they were, as men they dy'd,  
Here are Sands (ignoble things)  
Dropt from the ruin'd sides of Kings,  
VVith whom the poor mans earth being  
shown,

The difference is not easily known.  
Here's a world of pomp and state,  
Forgotten, Dead, Disconsolate,  
Think then, this Sithe that mowes down  
Kings,

Exempts no meaner mortal things:  
Then bid the wanton Lady tread,  
Amid the Mazes of the Dead,  
And then these truly understood,  
More shall cool and quench the blood,  
Than her many sports a day,  
And her nightly wanton play;  
Bid her paint till day of Doom,  
To this favour she must come:  
Bid the Merchant gather wealth,  
The Usurer exact by stealth;  
The proud man beat it from his thought,  
Yet to this shape all must be brought.

*A short Addition or Memento hereunto annexed,  
upon the death of Queen Anne.*

See here this plot of all her store,  
With greedy throat still gapes for more;  
Which with her grief, and her success,  
Concludes not now in emptiness:  
For newly now sh' hath tomb'd in earth,  
One great in good, as high in birth,  
Unto a hopeful Prince, the Mother,  
Wife to one King, and Sister to another.  
A King her Father, every way born high;  
Matcht great, live great, in sphere of Ma-  
jesty.

Yet notwithstanding this blood, high descent,  
As rich in verue, and more eminent,  
Respective, liberal, with a plentiful hand,  
Where desert crav'd, or she might under-  
stand.

A needful good, or seasonable supply,  
To such her stream of goodnesse ne'r was  
dry.

Nor could the labourers (Heaven being her  
desire)

Who gave their Verdict, sigh to want their  
hire.

For where that wisdom thought it fit to pay,  
It was her vertue not to keep't away:

Yet

Yet she with these and thousands more be-  
side,

From us was gone, the moment that she dy'd;  
Gone like the Fatal Day of us deplor'd,

As soon to be call'd back, as she restor'd:

For though she be from us so lately fled,

She's as far from life, as *Adam* so long dead;

Being gathered to that Sepulchre of Kings,

That best can shew they are but mortal  
things:

Where sleep the Scepter-bearers and their  
sway,

That now remembers not they had their day:

Where all our famous *Henries* do remain,

*Edwards* and *Richards* that did rule and raig.

Whose glittering swords by conquest kept  
from rust,

Their glory ended, here convert to dust;

The mixture of whose bones that now doth  
make,

Methinks should mutiny, and the building  
shake;

To sympathize the royalty they had,

How simply they're regarded, meanly clad:

Where they shall sleep until that Trump be  
blown;

That rends up Sepulchres, and teareth stone,

Severs the joynted buildings rais'd on high,

Confusing all i'th twinkling of an eye.



A second addition or short Memento of sorrow,  
taken from the occasion of the sad remem-  
brance of the death of King James, and that  
fearful Visitation that succeeded in that  
wonderful Year, 1625.

**T**O add more noble ashes to this store,  
King James is follow'd now, those gone  
before.  
Impartial death that spareth no degree,  
But fetters Kings in his captivity,  
Hath seized him, a King even from his birth,  
The ancient'st, learned'st, peaceful King on  
earth:  
To tell the great'st, No armour that they have  
Is proof to keep a Monarch from his grave.  
Thus then I blazen life to be a stream,  
Still gliding towards the Sea; or like a dream,  
That is forgotten ere it can be told;  
Or like a Glass that doth no semblance hold:  
Or like a Post in speed upon the way,  
Or like to any thing that hath no stay.  
Afflicted London, in thy face I see,  
But lately since mans short mortality,  
When as the healthfull'st living drawing  
breath,  
Had but a thread to cut 'twixt life and death,  
Of

Of which sad numbers of some that deceast,  
Thousands are mourners, and I not the least:  
VVhen every house like *Ægypt* might be  
seen,  
None where the slaughtering Angel had not  
been:

The Pestilence then spreading in the streets,  
Threatning Mortality to all it meets:

'Gainst whom no humane strength of flesh  
and Blood,

VVas able to withstand, but was withstood;  
No Physick helps that's suckt from herb or  
tree,

Or stones, or roots, or what more virtual be,  
The least preserve, or rescue that might  
save,

But emptied households to fill up the Grave:

Let us then live, that we forget not why

VVe live that have escap'd, that is, to die:

And let us think those happy gone before,  
That have past Shipwrack, and are now on  
shore,

And here so live to die, that when we end,

(As sure we once must part) Christ be our

And then however whatsoe're befall, (friend

In loosing little, we have gained all.

Epitaph 14. Upon the death of the eldest  
Sonne of one Master Kitching.

Here lyes one in flower of youth,  
Once his friends joy, now his parents ruth :  
If Kitching be his name, as I have found,  
Then death now keeps his Kitching under ground.  
And hungry worms, that late of flesh did eat,  
Devour their Kitching in the stead of meat.  
This was his lot, and Reader this must be,  
E're long thy ruine, and the end of me.

Hereafter follow certain Riddles, or witty  
Propositions.

Riddle 1.

**S**phinx, a certain monster of Thebes, proposed a Riddle to all that passed by the way, which whosoever could not resolve, he carried to the top of a high rock, and from thence threw headlong down: which Riddle was as followeth:

*Quid pedibus binis animal meat, obsq; ruinis,  
Mox graditur ternis, post claudicat atque quaternis.*

*Englised more at large.*

What creature is that in the world, that first goes on four feet, afterwards upon two feet, afterward up on three feet, and last of all upon four feet again.

This,

This, after the fall of many, was resolved  
by *Oedipus*, to be a man, which first in child-  
hood creeps upon his hands and knees, as up-  
on four feet; afterwards, in his better strength,  
walks upon two feet; then in declining years  
walks with a staffe, as with three feet; and  
lastly, in his second child-hood or decrepid  
age, creepeth upon all four again.

Riddle 2.

*Sweet Lady such a boon I crave,  
As being gone, again you have :  
Nay, if you surfeit my request,  
Your gift returns with interest :  
'Tis not so wanton as may shew,  
A Venus blush, a Cupids bow ;  
Such as your beauties sympathize,  
When Cupids quiver is in your eyes :  
That blisse which answers my desire,  
May parallel Diana's fire :  
'Tis such as in a moments stay  
Is given, and is gone away :  
Yet if you grant, you grant a blisse ;  
Sweet Lady, tell me what it is ?*

*Resolution.*

A Kisse.

Riddle 3.

By what strange marriage was it that this  
more

more strange kindred was produced, that two mothers should produce two sons, that should be the sons of their sons, brothers to their husbands, and uncles to each other, and yet both lawfully born in wedlock, and they their true mothers?

*Resolution.*

These two women had two sons that married crossly one the others mother, and had each of them a son thereby, which were thus allied, as before mentioned.

*Riddle 3.*

What part of man may that part be,  
That is an implement of three;  
And yet a thing of so much need,  
No woman would without it wed:  
And by which thing, or had, or lost,  
Each marriage is made up or crost.

*Resolution.*

The heart of man, a triangle figure, the beginning of love, and of every Match likely to prosper.

Rid. 4. Homer's fatal Riddle.

Certain Fishermen upon the Sea, having been freeing themselves from vermin, meeting *Homer* by the shore side, proposed this Riddle unto him: What is that, which having taken we have lost, and having not taken, we have kept?

vermine : which, he dreaming of their fishing, dyed for grief, because he could not resolve it.

Riddle 5.

First, my mother brought me forth, when shortly after, I the Daughter, bring forth my mother again.

Resolution.

Of VVater is first made Ice, which afterwards melts, and brings forth water again; and so the daughter brings forth the mother, as the mother first the daughter.

Riddle 6.

VVhat one man was that, that slew at once the fourth part of the world.

Resolution.

Cain, that slew his brother, when there were but four persons in the VVorld.

Riddle 7.

VVho were those that fought before they were born ?

Resolution.

Fac. b and Esau, in their mothers womb.

Riddle 8.

VVhat Sepulchre is that, and where doth it stand,

That toucheth neither heaven, nor earth, nor sea, nor land ?

Resolu-



## Resolution.

The Tomb of *Mahomet*, being a Chest of Iron, drawn up by Load-stones to the top of *Mecca*, a Church belonging to the *Persians*, whither the Turks go on Pilgrimage, as Christians to *Jerusalem*, to the Sepulchre of Christ.

## Riddle 9.

There was a man bespake a thing,  
Which when the owner home did bring,  
He that made it did refuse it,  
And he that bought it would not use it,  
And he that hath it doth not know,  
Whether he hath it, I, or no.

## Resolution.

A Coffin brought by another for a dead man.

## Riddle 10.

Two sisters standing over a Tomb, thus bewailed the dead therein interred: Alas, here lies our mothers husband: our husband, and the father of our children, and our father: How could that be?

## Resolution.

It is meant of *Lots* daughters over the Tomb of their father.

## Riddle 11.

The which thou lookest on with thy eyes  
(O Traveller) is a Sepulchre, yet without her  
carkass, is a carkass, yet without her Sepulchre,

pulchre, and how can that be?

*Resolution.*

The pillar of salt, Lot's wife was turned into: *Josephus* testifies that he saw that pillar of salt, and went purposely there to behold it.

*Riddle 12.*

Two Gentlemens Stewards were sent to the town to buy wine; and the one making more haste then the other, had bought all the wine, which was only 8 gallons: returning home-wards, met the other, who was going thither, told him he had bought all that there was, neverthelesse he would be content to let him have half, so he could measure it just in his measures, which were 3 gallons, and a 5 gallons: And how was that done?

*Resolution.*

In this manner; First, he filled his measure of three gallons, put it into the measure of five gallons, fills the three again, puts two into the five, then puts the five into the eighth, then puts the one into the five, and then fills the measure of three, and puts it into the five, having one single gallon before, whichso made it four, and so equally measured it forth.

*Riddle 13.*

*In densis silvis venor bis quinque catellis,*

*Quod*

*Quod capio,perdo; quod non capio mihi servo.*

Englified.

In thickest woods I hunt with Beagles ten,  
After the chase; which when I do descry,  
I dispossess me of, not useful then,  
And what I take not, only that keep I.

*Resolution.*

One scratching his head with both his hands.

*Riddle 14.*

Learning hath fed me, yet I know no letter,  
I have liv'd among Books, yet am never the  
better:

I have eaten up the Muses, yet I know not a  
Verse,

What Student this is, I pray you rehearse.

*Resolution.*

A Worm bred in a book.

*Riddle 15.*

What is that which produceth tears with-  
out sorrow, takes his journey to heaven, but  
dies by the way; is begot by another, yet  
that other is not begot without it.

Or thus:

What is that which if it be seen cannot be  
taken; if it be taken, cannot be held; and when  
it is thought to be something, by and by it  
turns into nothing.

*Resolution.*

Smoak.

*Riddle*

*Riddle 16.*

When I lived, I fed the living; now I am  
dead I bear the living, and with swift speed  
walk over the living.

*Resolution.*

A Ship made of an Oak, growing, fed  
Hogs with Acornes; now bears man, swims  
over Fishes.

*Riddle 17.*

Christopher bare Christ, Christ bare the  
World, Where then stood *Christophers* feet?

This must be answered by another *Oedipus*  
or *Palemon*.

*Riddle 18.*

First, I was small; and round like a Pearl;  
Then long and slender, as brave as an Earl;  
Since like a Hermite I liv'd in a Cell,  
And now like a Rogue in the wide World I  
dwell.

*Resolution.*

First an Egg, then a worm called a Silkworm,  
then inclosed in a husk; and last of all  
a Butter-flye.

*Riddle 19.*

There is a body without a heart.  
That hath a tongue, and yet no head,  
Buried it was, e're it was made.  
And loud doth speak, and yet is dead.

*Resolution*

## Resolution.

A Bell, which when it is cast, is founded in the ground.

## Riddle 20.

Far in the West, I wot not where,  
Are trees, men say, which Oysters bear; A  
That Oysters should be bred so high,  
Me-thinks it soundeth like a lye.  
That female-plants, I know that's true  
In London-streets, bear Oysters new,  
And fish and flesh, and now and then,  
They bear, I tell you, handsome men.

## Resolution.

Every Man or Woman is a tree turned up-wards; and upon such trees, you know, what fruits are born in London.

## Riddle 21.

All Day like one that's in disgrace,  
He resteth in some secret place,  
And seldom peepeth forth his head,  
Until Day-light be fully fled;  
When in the Maids or Good-wives hand;  
The Gallant first had grace to stand;  
VWhence to a hole they him apply,  
VWhere he will both Love and Dye.

## Resolution.

A Candle.

## Riddle 22.

One Evening as cold as cold might be,  
VVith

With frost and hail, and pinching weather;  
Companions about three times three, :  
Lay close all in a pound together ;  
Yet one after other they took a heat,  
And died that night all in a sweat.

*Resolution.*

**A pound of Candles.**

*Riddle 23.*

A man and no man; seeing and not seeing;  
in the light, and not in the light; with a  
stone and no stone; struck a Bird and no  
Bird, sitting and not sitting, upon a tree and  
no tree.

*Resolution.*

**Androgens the Eunuch, being purblind, in  
the twilight, struck a Bat with a pumice stone,  
sitting upon a mustard-tree.**

Hereafter follow certain Reasonings, or Jest;  
to laugh out the end of a short Discourse.

*Jest 1.*

**U**Pon a time, at a Banquet, certain  
friends meeting to be merry, to further  
their purpose, one began to broach this pro-  
position: What part of the body is the most  
worthy. (To which one replyed) the  
Eyes; another, the Heart; a third, the Brain :  
some one thing, some another. *Antonius* be-  
ing bid to speak, said; The mouth, because  
it



it is kist in salutation, he held to be the worthiest : Another held that to be the noblest part we sit with , because by that the honesty and welfare of the whole body is preserved : And again, for a second Reason, because that was ever accounted the most noble and worthy part or person , which first sits down , and that is the hindermost part ; to which probability all seemed to consent , and this last Resolution for that time carried it ; untill a second time meeting with *Antonius* upon a like occasion , *Antonius* remembering the applause the Argument he held had received , gratifies this opponent at his first sight with a crack from his nethermost parts, who thereupon seemed to be very angry : *Antonius* answered him , he had no reason for it, since he saluted him, according to his own argument, with the most worthy part, and that which he had preferred before the mouth : and so with laughter on all sides, the controversie ended. And therefore though *Claudius Caesar* made a Law, that an Escape should be no loss of reputation ; yet here it was taken the contrary, and held,

*Non est urbanus cui retro sibil at anus.*

Jest. 2.

There was a Gentleman upon a time , that  
from

from no great reason that he had, took occasion to commend the clearness of his Beer, as another upon a time to Sir *Thomas Moore*, the well-relish of his Hop : to the first it was answered, that if it had been a little more clear, one should hardly have known it from water : to the other, if it had hopped a little further, it had hopped into the *Thames*.

## Fest. 3.

A certain King had a fool, that kept a note-book of all the follies (at least-wise those which he thought follies) committed in or about the Court : Upon a time an *Ethiopian* Horse-rider that professed great skill in Horse-flesh, chanced to arrive there, whose qualities being made known to the King, the King imployed him with three thousand pounds to buy Horses in *Barbary* : which the Fool understanding, put down in his note-book : which when the King heard of, he seemed offended, and would know of his Lack-wit why he had noted that ? because (quoth he) I think he will come no more to you : But what (quoth the King) if he come again ? Then (quoth he) I will put you out, and put him in.

## Fest. 4.

*Marcus Tullius Cicero*, seeing his brother  
*Quintus*

*Quintus Cicero's* Picture very largely drawn to the middle, he being a man of very little stature, told the Painter, his half brother was bigger then his whole.

To which purpose *Lentulus* said, when he saw his little Nephew wear a great Sword; Who hath tyed my Kinsman to his Weapon?

A Fox sitting in *Finsbury* fields, was looking to *Pauls* Steeple: a Maid, coming by with two Hens in her hands, asked the Fox what he thought on? quoth he, I think *Pauls* weather-cock hath more wit than all the men that are dead, for all that are dead, dyed for want of wind, and he hath placed his beak so high, that he is ever sure of wind enough; and so he would have had her Hens to this Cock, to have made the wisest brood in Christendom.

A certain gybing companion walking *London* streets, saw a Gentlewoman crosse the way, whose Gown proclaimed Antiquity by its many tassels: He willing to try his wit upon the rudeness of her garment, went with much reverence unto her, and taking up the forepart of her Gown, kist it: Being demanded the reason, answered, 'Tis an honor Lady that I bestow upon Antiquity: Alasse, Sir, quoth she, if it be so, I pray kisse my tail,

tail, for that is ten years older than my Gown.

A Fryer upon a time being disposed to tell Mysteries, opened to the people, that the soul of Man was so little, that eleven thousand might dance upon the nail of his thumb; one marvelling much at that, quoth he, I pray you Master Fryer, where shall the Piper stand?

## Fest 5.

A certain Phylosopher knocking at a great mans door, the Porter espying him but in mean attire, the door would not be opened, which he perceiving, immediately goes back, and changing himself into rich Robes, repairs to the door again, and knocks, and was forthwith let in; who entering ever as he went along he kissed his Garmants, and made obeysance unto them; the reason being demanded by the Master thereof, he was thus answered, *Honorantem honoro*, I honour those that honour me; for where poor vertue could not enter, rich Robes made way.

## Fest 6.

A certain Player being sick, and lying upon his Death bed, the Priest came unto him, and exhorted him to make his Will, which he said he would most willingly do;  
For,

For, (quoth he) I have nothing but two Geldings to dispose of; and I give them to the Knights and Barons of the Land.

And when the Priest asked him, Why he rather gave them not to the poor? he answered, I do as fortune doth; for she hath given all to the rich, and nothing to the poor, and therefore I will follow her in doing the like.

## Fest. 7.

A certain rustical Clown came to an Arch-Deacon, and told him, He had married a Woman which was poor, but heretofore had been rich; asking his advice, If he might not put her away and marry a richer; who answered, He might not: Why Sir (quoth he) you have got a Divorce from your poor Benefice, and taken a richer.

## Fest. 8.

A poor old Woman being sick and weak, bequeathed after her death unto the Priest her Hen, because she had nothing more. Now the Priest came and took her away, she yet living; (quoth the Woman,) Now I perceive that our Priest is worse than the Devil, for I have oftentimes bid the Devil take her; and the Fox take her, and yet they spared her me; but once the Priest, and she is gone.

## Fest. 9.

## Iest 9.

A great Lady meeting a simple Gentleman, demanded of him, When his VVife should be brought to bed? quoth he, Even when it shall please your Ladiship.

## Iest 10.

A certain boysterous Rustick, yet prompt and conceited, travelling on the way with a long Pike-staffe on his neck, was suddenly and furiously assaulted by a great Mastiff, which came upon him with open mouth and violence, as if he would at once devour him; who presently to withstand the danger, by rescue of himself, runs the pike and sharp end thereof, into his throat, whereupon he presently died; which the Owner thereof seeing, comes earnestly to him, and between threatning and chiding, asked him, Why he struck him not rather with the blunt end of the stufte? Why Sir, quoth he, because your Dog run not at me with his tail.

## Iest 11.

A VVitch condemned to be burned, and at the stake, espied her son, to whom she called very earnestly for drink, which he denying to give, she the more earnestly craved; telling him, She was exceeding dry: O quoth he, no matter Mother, you will burn the better.

## I

## Iest. 12.



## Jest 12.

A certain vain-glorious Souldier bragged in all places that he came, of nine Kings that he had of his kindred ; and going about to name them, could name but six : a Player standing by, told him he knew the rest ; the three Kings of *Colein*.

## Jest. 13.

A certain Astronomer had divined of King *Henry* the Seventh of *England*, that he should die in such a year ; the King hearing of it, sent for him, and question'd if he were an Astronomer ; who told him, That he did profess that Art : The King asked him, If he could fore-tell where he would be in the *Easter-Holy-dayes*? He answered, He could not: Then quoth the King, Thou shalt see me Divine more certainly ; for I tell thee, Thou shalt be in Prison : whither he sent him during that time, and shortly after released him, bidding him withal release his error ; for his destiny hung on no star within the Element of his reach or capacity.

## Jest 14.

One asked a prostitute-Lady of *Florence*, How her Children so likely resembled her Husband, she so usually commercing with others ? She answered, I suffer no other to beord my ship before her carriage be full.

## Jest. 15.

Jest.

One asked a Painter, Why seeing he could draw such excellent proportions, he begot such deformed Children? VVho answered, *In tenebris quidem fingo, sed in die pingo*; I make the one in the light, and the other in the night.

Jest. 16.

A certain conceited Traveller being at a Banquet, there chanced a Flye to fall into his Cup: which he being to drink, took out for himself, and afterwards put it in again for his fellow; being demanded his reason, answered, That for his own part he affected them not, but it might be some other did.

There is extant to this jest an Epigram of Sir Thomas Moor's, which I have here inserted:

Out of his Glass one took a flye,  
In earnest or in jest  
I cannot tell; but having drunk,  
Return'd it to the rest:  
And for he would offenceless seem,  
He shewed his Reason too,  
Although I love them not my self,  
It may be some here do.

Jest 17.

One asked a merry blind man, In what place he lost his eyes? who answered, From either side his Nose. So likewise Diogenes

being at dinner with a bald man, thus said, Honest Friend, I will not speak to thy con-  
tumely, but commend the hairs that flow  
from so bald a head. But this was from *Dioge-  
nes* (saith the Traveller) otherwise these  
sharp taunts are in no wise to be used at Ta-  
ble; for it is observable, that at meals these  
few Precepts principally among some other,  
are to be regarded and kept. 1. To pick no  
quarrels. 2. To tell no long tales. 3. To  
tell no sad news. 4. To talk of no State-  
matters. 5. To say no wages. 6. To make  
no comparisons. 7. To take no Tobacco.  
8. To propound no difficult questions, &c.  
As when upon a time a Lawyer and a Divine  
met at dinner; the Lawyer proposed this  
question; When *Lazarus* had been four days  
in the Grave, where was his soul in the mean  
time? to that the Divine, to requite his  
question, asked him another; VWho was to  
have his Lands if he came again to claim  
them? But of this we conclude; A merry,  
affable, and pleasant countenance, with con-  
ceited and witty jests, seasoned with light and  
well-relished discourse, is fit Table-talk, and  
carriage to be used at such times.

It is reported of one *James de Castellon*,  
Bononian

Bononian, a man of excellent knowledge and learning, but exceeding little of stature; sent an Embassador to Pope *Boniface* the eighth, insomuch that delivering his Embassage, the Pope, imagining that he kneeled on his knees, made unto him long action with his hands, that he should rise up, untill one of the Cardinals gave him to understand, that he was another *Zachary*.

*Jest 19.*

A certain Felon condemned, and at the place of Execution, began to dispute with the Judge, by what conscience he could hang him a poor thief, and no malefactor; who asked him, By what conscience he could take from another that was not his? And thus the controversy began and continued, till at last the Hangman turns him off, and so ends the strife.

*Jest 20.*

A fellow poor and improvident compelled on a time to take up his lodging on the ground, which may be termed a field-bed; where tumbling and tossing all night long on his hard couch, he could not sleep: in the morning rising up, he cast down his eye on the place where he lay, and espying a feather: O quoth he, now I see the cause of my trouble, that all this night I could not

rest : I wonder, if one feather can trouble me so much, How do they do that lie upon thousands

## Jest. 21.

A Bishop on a time examining one that sought to be admitted into the Ministry, asked him, How many Sacraments there were? to which question, he, after a long pause answered, There were 9. Nine, quoth he, How prove you that? Why, quoth he, there are 7 beyond Sea, and two in England : at which the Bishop laughing at his ignorance, yet grieved for his folly, sent him away as worthily frustrate of his expectation.

## Jest. 22.

One came to an Alderman to sollicite him in the behalf of a friend of his, to lend him 100 pound upon a Statute, who had been round about the VVorld with Captain Drake in a ship; A hundred pound, quoth he I will not lend you 100 pence; for he that could endure to be pen'd up 3 years in one ship, in hunger, thirst, and misery, will not care to lie in Ludgate all his life.

## Jest. 23.

One asked a merry conceited fellow VVhich was the best husband for a young Popish wench to marry? quoth he, Let her marry an old man, and so she shall be sure to keep

keep faſting-nights enow : Being asked by another, What Trade he thought beſt ? quoth he, A Cut-purſe ; for he hath no ſooner done his work, but he hath his Mony in his hand : But quoth a third, A Shoemaker is a Trade of good authority ; for he can ſet any one in his ſtocks, and at his pleaſure can eaſe him at the laſt.



## Poſies for Rings.

### The Apology.

**G**OOD Sir, a Poſie ; for my wit can ſavour  
No Motto worthy of my Miſtriſs favour,  
This, that, diſlikes me ; ſuch a word may move  
Her Critick-thought to bid adieu to love  
If theſe, thoſe, them within a Ring I bring her,  
It will diſparage ſo divine a finger :  
Such is the warrant, that admits a Paſs  
To this diſcourſe, forbids a Critick Aſſe,  
Diſgorge his cenſure ; bids an equal eye,  
Impoſe a Poſie to my Poefie.



In comely Hue,  
None like to you.

VWhen *Cupid* fails,  
Thy eye prevails.

In thee the Graces,  
Have choicest places.

In thee each part,  
Doth catch a heart.

VWho so aspires,  
To see admires.

Each heart shews duty,  
Stands at thy beauty.

My joy will die,  
If you deny.

Thy Graces move,  
My soul to love.

A loyal breast,  
More flames opprest.

Love takes no loss,  
Though friends are  
(cross.

'Tis love alone,  
Turns two to one.

That friend is true,  
Whose treasure's you.

My fancy is,  
Endless as this.

(love,  
Though friends cross  
We'll meet above.

My heart, ay me,  
Is fled to thee.

Some comfort give,  
By thee I live.

Each day I dye,  
If you deny.

True love appears,  
In midst of tears.

In body two,  
In heart but you.

I'm what thou art,  
The other part.

I seek to be,  
Not thine, but thee.

# CONCLUSION

to this Book ;

*In way of Answer to him that demended , What  
was the perfect use of Books ?*

**A.** **T**O increase Knowledge , Confirm  
Judgement, compare the times past  
with the present , and draw use out of both  
for the future; to bring forth the dead, speak-  
ing and conferring their knowledge to the  
living, according as the Poet to this purpose  
wittily writeth :

*O blessed Letters that combine in one  
All ages past; and make one live with all ;  
By you we do confer with who are gone,  
And the dead living unto counsels call, &c.*

Books, the most sweet, commendable, and  
delectable household-stuffe in the world, the  
most free and trusty reprovers ; for, *Nu!lus  
amicus magis liber quam liber*. Those dead, yet  
living companions, those regular obsequies,  
that speak not but when they are desired ,

and no longer then they are contentive. From their Treasury, What continual Physick hath the VVorld received to purge out the dulness of natural capacity, and the very Image of death, as the Poet stiles it?

*Nam, sine doctrina vita est quasi mortis Imago.*

Yet from this sweet and excellent society VVhat a part of the VVorld are exempted, and live in darkness! Therefore thou which enjoyest the use thereof, & art conversant in their Counsels, be more in goodness as thou art in knowledge; and then this conclusion shall well besit thee, thy house, and thy household-stuffe.

### Conclusion.

*Tum fœlix domus est, & tum numerosa supellex,  
Cum pius est Dominus, & bene parata domus.*

*Englised.*

Happy the House, the goods whereof excel,  
VVhen th' owner's godly, and those gotten well.

F I N I S.

THE  
COUNTRY-MAN'S  
COUNSELLOR.

O R,

A necessary addition to this yearly Oracle, or Prognostication.

*Calculated by Art, as a Tutor for their help, that otherwise /uy more than they understand.*

Beginning with the year of our Lord God, 1636. And so continuing forward, as the benefit and use shall encourage.

With many other necessary Rules and Observations, of much profit and use, being known.

---

By E. P. *Philomathemat.*

---

L O N D O N,  
Printed by S. G. and are to be sold by  
*Andrew Crook, 1663.*

COUNTY-MAN

CONSTITUTION

OF

A necessary addition to the

Order of Proceedings

in the County Court

by J. H. H. H.

Printed by J. H. H. H.

at the County Court

in the County Court

Printed by J. H. H. H.

at the County Court

in the County Court

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Printed by J. H. H. H.

at the County Court

in the County Court



To The  
**Buyers Of Yearly Almanacks and  
 Prognostications,**

Præfatio, five Admonitio pia & utilis.

**T**hou, whose short span of life, as plain  
 appears,  
 Hangs but on the short waste of some few years,  
 Which that Arithmetician, best of men,  
 Cast but, in his account, threescore and ten;  
 How soon they will determin, dig thy grave  
 Thou maist observe, thou seest what wings they  
 have;  
 How with no sound they wheel their time: but,  
 Eating with silence, Lives and Leases out.  
 As here's a date but yesterday renew'd,  
 Nor more it seems, yet doth a year conclude,  
 In which the Diary of little cost  
 Is now run out, and that small value lost,  
 Wherewith was purchas'd, if thou not extend  
 Thy thoughts to make it thus far forth thy  
 friend,

Thou



That every year thy Almanack thou buyest,  
 Th' art one year nearer to the year thou dyest :  
 And from that meditation so prepares  
 Thy life, that death ne're seize thee unawares.  
 One year thus to another yielding room,  
 Have fill'd up many a Sepulchre and Tomb,  
 Erected and brasse with age, marble with rust,  
 Converted generations into dust,  
 From which collect, though ne're so young thou  
 be,  
 This may be dooms-days final year with thee ;  
 And from that motive such a method borrow,  
 As thou shoul'dst live an age, or die to morrow.

---

There are three good things that attend  
 on the habit of early rising :

It furnish-	} <i>Animi</i>	} that is,	} Holy.
eth us with			
<i>bonis</i>	} <i>Fortuna</i>	us	} Wealthy.

When the Country man is risen, let him  
 first thank God for the deliverance past, and  
 pray for a future blessing : then let him view  
 and revisit his grounds ; if he sees any thing  
 amisse, let him write it down in a pair of  
 Tallies that he shall always carry about ; and  
 when he comes home to dinner or supper

let him tell his chief servant, that immediately it may be amended: This action as it is healthy to his body, will by experience be found wealthy to his purse.



A brief Chronology of the times  
wherein these famous men lived,  
and died.

*Anno mundi.*

Aristotle 3641

Homer 3003

M. T. Cicero 3909

Virgil 3999

*Anno Domini.*

S. Augustine 401

S. Anselm, Bishop of Cant. 1281

Agrippa the Magician 1551

S. Bernard 1131

S. Chrysostome 401

Erasmus 1529

Martin Luther 1521

Melancthon 1531

Years

Since London and Paris were paved 425

Since the building of London Bridge 444







Of



Of a year, and what it is, and why it is  
most properly called *ANNUS*.

**T**He word *Annus*, which most properly  
signifieth a Circle or Compasse, is here  
termed for a year, which is properly that  
space of time that the Sun runs through the  
Signes of the Zodiack; and the reason  
thereof is, for that as little Circles are called  
*annuli*, Rings, so the greater Circles of time  
are called *anni*, years, or circuits, because they  
ever run round, and with continual com-  
passe environ all things within the verge of the  
Age,

*Q. What are the parts of a year?*

*A.*  Moneths Solar 12  
 Lunar 13. Weeks 52  
 Days 365  
It contains  So many as there are veins in  
 the body of man,  
 Hours. 8766

The year Astronomical, or Julian year  
added thereto six hours, and six Mi-  
nutes,

minutes, which every fourth year encrease to a day; which maketh the Leap-year, or *Bissextile*, compounded of *bis* and *sextus*, because the sixth day next before the Calends of *March* is twice repeated, or reckoned, which indeed is the 25 of *February*, Saint *Matthias* day; so adding to the Moneth of *February* one day: from whence proceedeth the difference between us, and other forreign accounts:

*Q Why is it called the Ju'ian year?*

*A.* Because *Julius Caesar*, the first Roman Emperour, caused the year according to the course of the Sun, to be reduced to the number of Dayes and Hours before expressed: And whereas *March* was the first Moneth of the year with the Hebrews and Romans, as now with us: and *July* was the fifth moneth, called by the Romans *Quintilis* the fifth Moneth, *March* being the first, which *Julius Caesar*, born in that Moneth, altered, and called it *Julius*, or *July*: as *Augustus Caesar* (in whose reign Christ was born) the Moneth *Sextilis*, or sixth Moneth, after his own name *Augustus*, now *August* with us; and so, reckoning from *March* the first Moneth, *September*, according to his signification, will be the seventh Moneth, *October* the eighth Moneth, *November* the ninth

ninth, December the tenth Month, which So  
if you reckon from January, they crosse their ho  
names.

**Q.** The Holy Scriptures make mention of wa  
sundry things done at certain houres of the ni  
day, not like unto the houres of our account; as Gl  
in S. John's Gospe', the Ruler's Son healed of La  
his sicknesse, it is said, *At the seventh hour* ca  
the Ague left him: And the Labourers that or  
came into the Vine-yard, came at the eleventh  
hour; and Christ in his Passion, it is record-  
ed by the Evangelists, that at the sixth hour wi  
was darknesse over the whole earth, and abou fou  
the ninth hour he cryed with a loud voice, and ho  
fo gave up the Ghost. Now I would know by all  
our accounts what hours of the day these were for  
as of the rest.

**A.** The Jewes did divide their artificia sec  
day into four quarters, allowing to every tin  
quarter three hours, accounting the first the  
hour of the first quarter, at the rising of the tha  
Sunne; and the third hour of the said tha  
quarter they called the third hour; and the wa  
third hour of the second quarter they called fou  
the sixth hour, which was mid-day: The in  
third hour of the third quarter, the ninth me  
hour; and the second hour of the fourth quar Bu  
ter, the eleventh hour: And they called the acc  
twelfth and last hour of the Day, Eventide S

So the Rulers son being healed at the seventh  
 hour, it was with us at one of the clock in the  
 Afternoon : And the sixt hour when darkness  
 of was upon the earth, at Mid-day with us : The  
 ninth hour when Christ yielded up the  
 Ghost, three a clock in the Afternoon ; the  
 Labourers that came at the eleventh hour,  
 came at five of the clock in the Afternoon,  
 or an hour before Sun-set.

*Q. How divided they their night ?*

*A.* They divided their artificial night like-  
 wise into four quarters, called by them the  
 four watches of the night ; for the first three  
 hours was the first watch, during which time  
 all the souldiers both young and old of any  
 fortified Town or Garrison were wont to  
 watch ; the second three hours, called the  
 second watch, was about Mid-night, at which  
 time the young souldiers onely watched ; and  
 the third quarter of the night containing also  
 three hours, was called the third watch, in  
 that season the souldiers of middle age did  
 watch ; and the last three hours, called the  
 fourth watch, was about the break of day,  
 in which the old souldiers onely watched.

The day is accounted with us for pay-  
 ments of money between Sun and Sun :  
 But for inditements of Murther, the day is  
 accounted from Mid-night to Midnight ; and

so



so are fasting Dayes. *Uc. supra.*

**Q** How in the more pure and ancient times, from the examples of the Apostles, were the dayes of the Week named, since corrupted by the Heathens, and called after the names of the seven Planets, or their gods.

**A** One or the first from the Sabbath, two or the second from the Sabbath, three or the third from the Sabbath, and so of the rest.

Our yeerly Almanacks make mention (which many read, but few understand) of the Golden number, Epact, Cicle of the Sun, Roman Indiction, and such like; of which I desire to know some reason or use.

And first of the Golden number, what it is, when it beginneth, and why it is so called.

**T**He Golden number is a number of 19 proceeding from one to nineteen, and so begins again at one, and is so called because it was sent in Golden Letters from Alexandria in Egypt to Rome; and it is the number of nineteen; because in nineteen yeers the Moon doth make all her sundry motions and changes, and returneth again to the place where she first began. To find out the aforesaid Number, add one to the yeer of our Lord, whereof you require, and divide the same by nineteen, and the remain-  
der

der shall be the Golden Number. This Golden Number was devised to finde out the Feast of Easter.

*What is the Epact.*

**T**HE Epact is a number not exceeding 30. because the Moon between change and change never passeth 30. days.

The Epact is thus found out; multiply the Golden Number of the year by 11. the Product whereof, if it be under 30. is the Epact, but if it be above 30. then divide the Product by 30. and the remainder shall be the Epact.

*The knowledge of the Epact serveth to finde out the age of the Moon.*

The Golden Number and Dominical Letter, change the first of *January*, and the Epact the first of *March*. *Easter* day never falleth lower than the 22. of *March*, never higher then the 25. of *April*.

*Shrove-Sunday* hath his range between the first of *February*, and the 7 of *March*; *Whitsunday*, between the 10 of *May*, and the 13. of *June*: And for a rule for *Shrove-tide*, the Tuesday after the second change of the Moon after New-years day, is alwayes *Shrove-Tuesday*.

*What*

*What is the Equinoctial, and wherefore is it so called.*

**T**He Equinoctial is a great Circle, which being every part equally distant from the two Poles of the World; divideth the Sphere in the very midst thereof into equal parts; and therefore it is called of some the *Zone*, or *Girdle* of the world.

It is called the Equinoctial, because when the Sun toucheth this Circle, which is but twice in the year, it maketh the day and the night of an equal length throughout the world; which Equinoctial happeneth in the Spring and Autumn, about the 11 of *March* and the 13 of *September*.

*Q. What are those twelve Signs or Images placed before our Kalenders, about the Anatomy of mans body?*

*A.* Those twelve Signs or Images are 12 *Stars*, every one of them containing many Stars, whose influences are very powerful over humane bodies.

*Q. What makes the full Moon, and when proceeds the Eclipse?*

*A.* Her Opposition against the Sun maketh her full; but her Eclipse or Darkning is caused when the Sun is opposite unto her Diametrically, and the earth in the middle between them both, which being thick and

not transparent, casting his shadow to that point which is opposite to the place of the Sun, will not suffer the Moon to receive any light from the Sun, without whose supply she is alwayes a dark body; for from it she borroweth her light.

*Of what substance be the Stars.*

**T**He Stars be of the same substance that the Heavens be wherein they are placed, differing only from them in thickness, which Dimention makes them more apt to receive and retain the light of the Sun, which thereby become visible to sight, for the Heavens themselves being pure, thin, and transparent, and without colour, are not visible as the stars which shine as well in the Day, as in the Night, although not perceived by reason of the Suns greater light.

*Q. What motion have the Stars?*

**A.** The self-same motion that the Heavens have wherein they are placed, which is, some, by the *Primum mobile*, or first mover turned by God himself, as every one of the rest, by his proper intelligence: And whereas the 7 Planets or wandring Stars do change their places, now here, now there; that is not by their own proper motion, but by the motion of the Heaven, wherein they are placed; for a Star being of a round shape

shape, hath no members to walk from one place to another, but onely by the motion of the Heaven wherein they are fixed.

*Q. What comparison is there in their greatness between some Stars and the Earth?*

*A.* Though the far distance of them from the Earth makes their Rayes approach our eye in a sharp-pointed Angle, whereby they seem to our light and judgement no broader then one hand-breadth; Yet is every fixe Starre far greater in compass then the whole Earth. Every wandring Starre likewise bigger then the same, *Venus* and *Mercury* excepted, and likewise *Luna*, which is but the 39. part of the Earth.

*Sol* is bigger then the Earth 166

*Saturn*

*Jupiter*

*Mars*

*Venus* lesser than the Earth 32

*Mercury* least of all, and is contained of the Earth. 3144

*The nature of these 7. Planets or wandring Stars.*

*Saturn*, is cold and dry. *Jupiter* hot and moist. *Mars* extream hot and dry. *Sol* hot and somewhat dry. *Venus* temperately cold and moist. *Mercury*, of a changeable nature. *Luna*, cold and moist. And so likewise

the numberlesse rest of those smaller, many have their portents and significations, especially of those 1022 Stars that are more precisely noted and known.

*Of the Seven Ages of mans life, with the predominancy of the 7. Planets, or wandring Stars, in every one of them.*

The Astrologians have divided mans life, according to the division of the world, into seven Ages; over every which Age, one of these Planets or Stars have their Regiments assigned.

1. The first Age is called Infancy, which beginneth with the first child-hood, and hath his continuance for the space of seven years; over which *Luna* or the Moon reigneth, as may well appear by their moisture agreeing with the influence of that Planet, Queen over Seas, and Floods, and Children.

2. The second age is Child-hood, which goes onward seven years more, and continueth till the fourteenth year of their life, over which *Mercury* is assigned Patron; for then participating of their regents influence, children are inconstant, yet of some comprehending capacity, somewhat inclinable to carn.

3. The third Age proceedeth forward 8. years, and is termed *Juventus*, Youth, or

K

Stripling



Stripping age, it wanders between 19 and 22, over which season *Venus* is predominant; for then they are amorous, lustful, sloathful, of childish follies, and inclinable to more dangerous vices.

4. The fourth Age beginneth at 22. and endeth at 34, containing 12 years. In the which station the Epithete, or Denomination, is a Young man: over this age the Planet *Sol* is chief Regent; in which season, Reason and discretion (like the beams thereof) begin to spread forth; to enlighten the Understanding, and to exhale and suck up the thick mists of ignorance and folly, and then begins a man to know he is a man.

5. The fifth Age is called *Virilis*, or man's Age, and that proceeds where the other ends and continueth forward sixteen years, over which season *Mars* is chief governour. Now is the time a man begins to be covetous, churlish, cholerick, &c.

6. The sixth Age runs forward 12. years more, and leaves him not till he hath numbered 62. This Age is termed old age, though his toe touch but the heel thereof; Now over this *Jupiter* is predominant, and he inclineth to Justice, Moderation, and Religion, and a few other actions of goodness and piety.

7. The seventh and last Age continues forward

forward 18 years, it leaves a man at 80 in the claws of weakness and infirmity: For age it self, without sickness, which seldome lives at odds therewith, is an infirmity: to this decrepit age few creep to, by reason of the Planet *Saturn*, which is most melancholy and slow of all other; thereby his evil influence more inforcing a man to decline and droop, become froward, cold and melancholy, than otherwise he should.

*Likewise these four divisions of Mans life are compared in their manner to the four seasons of the year.*

1 His Infancy to the Spring, hot and moist.

2. His youth to the Summer, hot and dry.

3. His Man-hood to Autumn, cold and moist.

4. *Senectus*, or old age, to Winter, cold and dry.

*Q. Why did men live longer before the Flood than since?*

*A.* Before the Deluge, the Planets were glorious in their natures, and sent better influences into humane bodies. There were not so many Meteors, Comets, and Eclipses seen, from which innumerable defects and diseases do proceed. The earth was more fruitful, wholesome, powerful in her Herbs,

Plants and vegetables, their effects and virtue better known: which ever since the flood that wasted away her fatness, have lost much of their Operation; and now since, with age more infeebl'd in these weak and sickly seasons of our times, of which one thus writeth to our purpose;

(See  
*And now the Springs and Summers which we  
Like sons of Women after fifty be.*

Lastly, they were more continent in their lives, more satisfied in their desires; by which since, Gluttony and her new Cookery have kill'd more than the Sword, Famine, or Pestilence.

Their knowledge in all Arts was more enlarged, the influence of the Planets better known and how they work upon humane bodies, as the same Author, to the same purpose, wittily followeth it.

*Then, if a slow-pac'd star had stoln away  
From the observer's marking, he might stay  
Two or three hundred years to see't again,  
And so make up his Observation plain.*

**Q.** *How may a man keep himself from sickness?*

**A.** By rectifying those six non-natural things whence all diseases spring.

1. Diet.

2. Retention and Evacuation.

3. Air

3. Aire.
4. Exercise.
5. Sleeping and waking.
6. Perturbations of mind.

And in Dyet he ought to observe,

The { Substance.  
 { Quantity.  
 { Quality.  
 { Custome.  
 { Time.  
 { Order.

Q. *How is the World divided?*

A. Into two essential parts of the Celestial and Elemental part, of which the Celestial part containeth the 11 Heavens or Spheres, which are thus numbred.

1. Is the Sphere of the *Moon*.

2. Of *Mercury*.

3. Of *Venus*.

4. Of the *Sun*.

5. Of *Mars*.

6. Of *Jupiter*.

7. Of *Saturn*.

8. Is the Sphere of the *Fixed Stars*.

9. Is the Sphere of the *second Moveable*

10. Of the *Primum Mobile*, or first Mover.

11. The *Empyrean Heaven*, where God and his Angels are said to dwell.

The Elemental part doth contain the four Elements, viz.

1. The Element of Fire next to the Moon, and so downward.

2. The Element of the Air.

3. The Element of the Water.

4. And the lowest of all, the Earth.

*Q. If there be so many several Heavens, how comes it to pass, that all these to the eye seem but as one entire body?*

*A.* The reason hereof is, because they are all so clear and transparent, that though they involve and cover one another, as the skin or scale of an Onion, yet being in their nature more bright, pure, and subtil than either Crystal, or other most transparent Glasse, the sight doth pierce through them all as one, and views them all as one, although they are several, and of exceeding great thickness.

*Q. Into how many regions is the Air divided?*

*A.* The Air is divided into three Regions, by the natural Philosophers, both in ancient and modern times: that is to say, in the highest, lowest, and middlemost Region. In the highest Region turned about by the Element of Fire, are bred all Lightning, Fire-drakes, Comets, Blazing-Stars, and such like.

In the middle Region, all cold and watry impressions, as Frost, Snow, Ice, Hail, &c.

In the lowest Region somewhat more hot by reason of the beams of the Sun, reflecting from the earth, are bred all clouds, dewes, rain, and such like.

A fourth observation thereof.

If the Sun shines on St. Pauls day, it betokeneth a happy and prosperous year.

If on Candlemas-day, a cold and hard succeeding winter, according to the verse;  
When on the Purification Sun hath shin'd,  
The greatest part of Winter comes behind.

Likewise it is observed, that if the Sun shine on Easter-day, it shines on Whitsunday likewise.

*A Brief Discourse of the Natural causes of  
sundry Meteors; as Snow, Hail, Rain,  
Wind, things well known in their  
effects, though darkly in  
their causes.*

*Happy his estate above the Seat of Kings,  
That cou'd but truly know the cause of things.*

You must first understand, that all watry Meteors, as Rain, Snow, or such like, are but a moist vapour drawn up by the vertue of the Sun, and the rest of the Planets, into the middle Region of the Aire: where being



first congealed, are afterwards dissolved, and fall upon the earth, as Hail or Rain.

*Of the Rain-bow, and the effects thereof.*

If two Rain-bowes appear at one time, they presage Rain to ensue: but if one Rain-bow, presently after Rain; it betokeneth fair weather.

*Danaus* in his Physicks, saith, the Rain-bow is made by reason of the Sun-beames beating upon a hollow cloud, their edge being so repelled and beaten back against the Sun, and thus ariseth variety of colours by the mixture of clouds, air, and fiery light to other: but, as he saith, it portendeth little alteration, or change of weather.

*Of the Wind, what it is; what the motion and effect thereof, and from whence it proceedeth; though no man knoweth whence it cometh, nor whither it goeth, as testifieth the Holy Writ.*

First then, you have to understand, that *Aristotle*, and the rest of his sect, do define the Wind, to be an exhalation, hot and dry, ingendred in the bowels of the earth; where breaking his prison, and violently rushing hereout, it is carried side-long upon the face hereof.

*Q. Why*

*Q. Why is not the motion thereof right upward and downward, as well as always side-long?*

*A.* Because that whilest by his heat he striveth to mount up, and carry his course through the three Regions of the Air, the middle Region by his extream doth always beat it back: so that thereby together with the confluence of other exhalations rising out of the earth, his motion is forced to be rather round than right: and the reason why he bloweth more sharply one time than another, and in another place more than another, and sometimes not at all, is, that fumes that arise out of new exhalations, and out of Flouds, Fennes, and Marshes, may joyn with it to increase his force: the defect or dulness whereof may either allay or increase it: as also the Globe or rotundity of the earth may be the cause of the blowing of it more in one place than in another: or Mountains, Hills, or Woods, may hinder his force from blowing in all places equally: whereas upon the plain and broad Sea, it bloweth with an equal force: and as for the stilness or ceasing thereof, it cometh to pass divers wayes, either by frost, closing or congealing up the pores of the Earth, whence it should issue: or by the heat of the

Sun, drying up fumes and vapours that should increase it, and whereof it is ingendred.

*The nature of the four Principal Winds,  
and their effects.*

1. *Sulfolanus*, or the East-wind, is hot and dry, temperate, sweet, pure, subtil, and healthful, and especially in the morning, when the Sun riseth, by whom he is made more pure and subtile, causing no infection to mans body, but expelling it.

2. *Zephyrus*, or the West-wind, is temperate, hot and moist, and wholesome, especially in the evening; it dissolveth frost, ice, and snow, and maketh flowers and grasse to spring; and some write, that it produceth thunder.

3. *Septentrio*, or the North-winde, is for the most part cold and dry, repelling moisture and rain: And though it cause cold and numness, so nipping the fruits of the Earth, and many times the forward buds of the Spring, yet it driveth away infections and noisome airs, and so is a means to preserve health.

4. *Auster* or *Notus*, the South-wind, is hot and moist, breeding thick clouds and sickness.

*Natura*

*Natural causes of Earthquakes.*

**P**LENTY of Windes got into the bowels, holes and cranies of the Earth, and violently rushing out; and the Earth suddenly closing up again, causeth the shaking, or Earthquake, which is generally a fore-runner to War.

*Of Thunder and Lightning.*

**V**VHEN an Exhalation hot and dry, mixt with moisture is attracted into the middle Region, and there inclosed in the body of a cloud; now these two contraries thus included in one place together, fall at variance, and cannot be reconciled, but break the prison wherein they are pen'd: the violent out-rushing whereof maketh a noise, which we call Thunder, and the fire Lightning, being both born at one instant, although the Lightning be the first perceived; in regard of the quickness of the eye before the ear.

*Of the strange effects of Lightnings.*

**T**HAT which is dry burneth not at all, that which is moist burneth not likewise, but blasts, and altereth the colour; but that which is clear is of a strange operation, for

it draweth vessels dry, without hurting the caske; melteth the Silver, without hurting the bag; breaketh the Bones, and hurteth not the skin; killeth the Child in the womb, without hurt to the mother.

It hurteth not the Lawrel-tree, entreth not above a yard into the earth; such as are shadowed with the Skins of Seales, Sea-calves, and the Eagle, are safe, as *Pliny* stories it.

The ancient *Agyptians*, which were the first and best Astronomers, have observed certain years in a mans life to be very dangerous, and these they name Climacterical or Starry years. Now a Climactericall year is every seventh year of a mans life; the reason is, because then the course of the Planets returns to *Saturn*, who most commonly is an enemy to our good. And as the Moon, which is the neereft and next Planet unto us, and swiftest of course of all other, passeth almost every seventh day into the contrary Sign of the same quality from whence she came forth, and so by that means bringeth in the Critical days: so *Saturn*, which is the Planet furthest from us, and slowest of course, (for he resteth in one sign so many yeares as the Moon doth dayes) bringeth in likewise the Climactericall years, and causeth sundry mutations

to

to follow; hence it is, that in the seventh year Children do cast and renew their teeth.

*Hereafter follow certain Climatierical and dangerous Years of a man's life.*

**T**He 49 year composed of seven times seven, dangerous; 56 year to men, especially, born in the night; 63 year to those born in the day-time, by reason of the dryness of *Mercury* and *Venus*.

Whereunto *Octavius* the Emperour seems to consent, when, to this effect, he writeth to his Nephew, to rejoyce with him, having passed over that deadly year and enemy to old age, 63: in which number the 7 and 9 do concurr, as *Hoffman* to that purpose more largely in his Book *De diebus & annis criticis*, relateth.

*The Critical dayes of a mans life being collected throughout every Moneth, are observed to be these following.*

1. and 7. of *January*.

1. and 4. of *February*.

1. and 4. of *March*.

1. and 10. of *April*.

3. and 7. of *May*.

10. and



10 and 15 of *June*.

10 and 13 of *Ju'y*.

1 and 2 of *August*.

3 and 13 of *September*.

3 and 10 of *October*.

3 and 5 of *November*.

7 and 10 of *December*.

There are likewise in the year most especially to be observed three dangerous Mundayes to begin any business, fall sick, or undertake any journey.

First Munday in *April*, on which day *Cain* was born, and his brother *Abel* slain.

Second Munday in *August*, which day *Sodom* and *Gomorrhah* were destroyed.

31 of *December*, which day *Judas* was born that betrayed *Christ*.

*Of the four humours in Mans body, and how they reign in their courses, and first what a humour is.*

**A** Humour is a distillation of a moist and running body, into which by the Limbeck of the Liver, the meats are converted and diffused through the veins and allies of the same, for the better nourishment thereof and are thus, according to *Lemnius*, described in his book, *De quatuor Complexionibus*.

1. *Sanguine humour.*

The blood of Sanguine humour is moist, and ruddy, and hot; the principal seat or cistern thereof is the Liver, or an well-head that watereth the whole city or body of man, out of which issue forth the vital Spirits, like unto small and gentle winds, that rise out of rivers and fountains.

2. *Phlegmatick.*

The Phlegmatick humour is of colour white and blackish, and like unto drops of fat: this fat is chiefly in the kidneys, which separate to themselves the water from the bloud, driving the blood into the veins, and expelling the water into the urine.

3. *Choller.*

It is hot and fiery, and to the taste bitter, like unto Herb-grace or Rue; and it serveth not onely to cleanse the guts from filth, but also to callesie the Liver, and to preserve the blood from putrefaction.

4. *Melancholy.*

The Melancholy humor is black and earthly, resembling the lees of bloud, and hath his seat in the Spieen, of which one thus writeth:

*The*

*The Sanguine causeth cheerfulness,  
 The Melancholy despaire,  
 The Cholerick is churlish,  
 The Phlegmatick is fair.*

Every one of these humours reigns six hours: Blood is predominant from nine of the clock at night, till 3 of the morning: Choler from 3 of the clock in the morning till 9 of the same day; Melancholy, from 9 till 3 in the after-noon; and Phlegme from 5 in the after-noon till 9 at night.

Also Blood hath his dominion in the Spring, Choler in the Summer, Melancholy in Autumne, and Phlegme in Winter, as *Lemnius* thus further in his said Book testifieth. From all which diversity and several dispositions ariseth the diversity of fantasies and dreams.

*Q. How are those instanced?*

*A.* Thus, because according to the opinion of Authors the complexion over-laid with humours, is the cause of dreams and all diversity therein: for the Cholerick over-laid with Choler, dreams of fury, anger, stabbing, and matters of wrath: the Sanguine of beautiful women, gardens, fresh colours, and the like: the Phlegmatick of seas, rivers, drowning: the Melancholy of dark places, graves, cells, and headlong precipitations.

*Q. What*

*Q. What credit or certainty is there to be attributed to Dreams ; and, Which are held the most portentous and significant ?*

*A. These, as they are observed by experience, and set down by Authors : To dream of Eagles flying over our heads , to dream of Marriages , dancing and banqueting , foretels some of our kins-folks are departed : to dream of Silver , if thou hast it given to thy self, sorrow : of gold, good fortune : to lose an axel-tooth or an eye , the death of some friend : to dream of bloody teeth the death of the dreamer : to weep in sleep , joy : to see ones face in the water, or to see the dead, long life, to handle lead, to see a Hare, death : to dream of chickens and birds, ill luck, &c.*

*Hereunto are annexed certain Verses describing the person and quality of that Child of chase , or Lady Pecunia : written long since by that Gentleman of gaulity, I. T. and as something pertinent to our purpose hereinto inserted.*

**S**He is a Lady of such matchlesse carriage  
Wedded to none , though sought of all  
in marriage.

She may be kist , yet neither washt nor clipt  
And if you wooe not wary , soon or'e-slipt.

She

She may be long, and yet be honest too,  
 To many Merchants, spite they all can do,  
 Who e'reatchieves her, speak her ne're so fair  
 She'l not stay long before she take the air,  
 She'l stay with no poor man, her state's so  
 great,

A rich man may her for a time intreat.  
 She goes in cloth of liver, cloth of gold,  
 Of severall worths and values manifold.  
 But when she goes in golden robes best  
 dight,

Then she's suspected for to be most light.  
 She needs no Physick to recover health,  
 For she's still currant, and as rich in wealth.  
 Some Irish Lady born we may suppose,  
 Because she runs so fast, and never goes :  
 If she be wrong'd in name and ill abide it,  
 Of all men, Justice touchstone must decide it  
 He that thus does, and all do thus to gain  
 her,

Being so atchiev'd, she is but slippery hold  
 And will be gone unlesse by force you strait  
 her

Changing her humour to another mold,  
 By pence and half-pence & such little crum  
 Which of themselves so slightly men d  
 prize,

In time are eaten up those larger sums,  
 That did not by such petty parcels rise :

Lik

Like little drops, that of themselves not  
 fear'd,  
 Yet do in time together so much slip,  
 That where no danger at the first appear'd,  
 It after comes to bear or drown a ship.  
 Thy pence a day that might be sav'd from  
 waste,  
 When thou dost see in one year there a-  
 mount;  
 Will be by this presentment held more fast,  
 And weigh'd as thrift perswades, in more ac-  
 count;  
 Which unsuspected thief, that all may know  
 it,  
 I'll waste but few lines more before I shew it.

*A Brief Representation of idle or extraordinary  
 expences, with their amounts to in the year,  
 fit to be regarded of all those that out of a  
 wary disposition intend to thrive.*

### The Introduction.

**H**E that makes conscience of a venial sin,  
 Into a mortal seldome falleth in.  
 He that not sleightly passeth o're one day,  
 Throws not in thriftlesse uses years away,  
 He that makes conscience for to speak the  
 truth;

Seldome



Seldom forswears himself in age or youth,  
Even so, he that a penny gripeth fast,  
Seldom throws pounds or crowns away in waste.  
As contrary, he that o're- looks those small  
And petty moieties, easily sinks in all :  
A penny is a small regardlesse sum,  
Yet it may in some time to something come.  
Therefore observe this Table, thou shalt know,  
How great those Littles in small time do grow,  
And how with easie steps they do decay ;  
Those that ne're reckon pence they waste this way.

---

---

By



By the Day.

By the Week.

A Farthing

1 d. ob. q.

A Half-penny

3 d. ob.

A Penny

7 d.

2 Pence

14 d.

3 Pence

21 d.

ay. 4 Pence

2 s. 4 d.

5 Pence

2 s. 11 d.

6 Pence

3 s. 6 d.

By the Moneth.

By the Year.

7 d.

7 s. 8 d. q.

14 d.

15 s. 2 d. ob.

2 s. 4 d.

30 s. 5 d.

By 4 s. 8 d.

3 l. 10 d.

7 s.

4 l. 11 s. 3 d.

9 s. 4 d.

6 l. 2 s. 6 d.

11 s. 8 d.

7 l. 12 s. 1 d.

14 s.

9 l. 2 s. 6 d.

All

*All which said severall Rates may be thus  
more easily summon'd up, after the  
manner of Exchequer reckon-  
ing, as followeth.*

A peny a day is by the year one pound,  
one half pound, one groat, one peny

Two pence a day, by the year, two pounds,  
two half pounds, two groats, two pence.

Three pence a day, is by the year, three  
pound, three half pounds, three groats, three  
pence

Four pence a day, is by the year, four  
pound, four half pounds, four groats, four  
pence.

And so forward of the rest; being a cer-  
tain and general rule to calculate what sum  
or quantity you please.

The mouth of Usury being opened, ye  
her fangs not pulled out ( as some *Jews* were  
in Kings *Johns* time in *England* ) but he  
Teeth discovered, that the borrower may be  
ware : to which effect is shewed, how much  
divers principal sums with Interest, and in ha-  
terest upon interest, amount to in severest  
years, after 10. in the 100 and 8 in thinto  
100.

Year.	1 <sup>l.</sup>					2 <sup>l.</sup>					3 <sup>l.</sup>				
	l.	s.	d.	ob.	q.	l.	s.	d.	ob.	q.	l.	s.	d.	ob.	q.
1	1	2	0	00		2	4	0	00		3	0	0	0	0
2	1	4	2	03		2	8	4	15		3	12	7	0	1
3	1	0	7	03		2	13	2	13		3	19	10	0	2
4	1	9	3	03		22	18	6	12		4	7	12	0	1
7	1	18	11	11		7	17	11	02		5	16	11	0	0
14	3	15	11	03		1	11	11	02		11	7	10	0	1
21	7	8	0	00		0	10	0	00		22	4	0	0	2
Year.	1cl.					2cl.					4cl.				
	l.	s.	d.	ob.	q.	l.	s.	d.	ob.	q.	l.	s.	d.	ob.	q.
1	1	10	0	00		22	0	0	00		46	0	0	00	
2	1	22	0	00		24	4	0	02		48	8	0	00	
3	1	36	2	03		26	12	4	12		53	4	9	10	
4	1	412	9	12		29	5	7	10		58	11	3	110	
7	1	99	8	13		33	19	5	12		77	18	11	11	
14	3	79	6	01		75	19	0	00		141	18	0	00	
21	7	40	0	10		148	0	10	1		195	0	9	03	
Year.	5cl.					10cl.					20cl.				
	l.	s.	d.	ob.	q.	l.	s.	d.	ob.	q.	l.	s.	d.	ob.	q.
1	1	15	0	000		1100	0	000		220	0	0	000		
2	20	100	00			1210	0	000		243	0	0	000		
3	66	11000				1331	0	000		206	4	0	000		
4	73	4	102			1468	2	03		291	16	5	12		
7	97	8	810			1921	7	501		389	12	100	3		
14	189	17	600			379	15	000		752	10	0	00		
21	270	0	300			340	0	600		1480	1	0	00		

By this Table you may easily perceive  
 that the Principal with Interest, and Inter-  
 est upon Interest, from many sums, amounts  
 in thence; and how in every 7. year (what sum  
 soever) the Interest almost overtaketh the  
 Prin-

Principal, and which for the easiness thereof,  
needs no further explication.

*Admiratio.*

That money should ingender thus and breed,  
Is against nature, springing from no seed;  
Yet see! this Usury, that's ever running,  
Insensibly devour's a state with cunning;  
See how it eats, and yet no teeth you see,  
It is a Monster sure, what should it be?  
In seven years, a term of time but small,  
The Int'rest looks as big as Principal:

A forward whelp like to his dam or mother,  
And every year bites deeper still than other.  
Therefore who e're thou art that means to  
thrive,

Forbear that jaw that swallows men alive:  
So shalt thou live, thy happy dayes to see,  
And *fœnus* shall not *funus* to thee be.  
And though this be the gulf that most men  
fear,

Yet th' other petty channel come not near,  
For 'tis all one, the effect so understood,  
To drown i'th deepest sea, or shallow't flood.  
And therefore to this ruine if thou haste thee,  
Al's one, if first or last, or whether waste thee,  
And therefore if thou mean to live ashore,  
Through *Scylla* and *Charybdis* sail no more.

Certain

Certain Rules follow in this Table, to direct the borrower, or lender, the even-broad way (because some will be walking therein) that they slip not too much on either side; to the right hand of unlawful gain, or the left hand of ignorant loss; shewing the just and reasonable Interest of Money, after 8 in the hundred *per annum*.

	li.	s.	d.	pts.
1. yields	0	1	7	1
2.	0	3	2	2
3.	0	4	9	3
4.	0	6	4	4
5.	0	8	0	5
6.	0	9	7	6
7.	0	11	2	7
8.	0	12	9	8
9.	0	14	4	9
10.	0	16	0	0
20.	1	12	0	0
30.	2	8	0	0
40.	3	4	0	0
50.	4	0	0	0
60.	4	16	0	0
70.	5	12	0	0
80.	6	8	0	0
90.	7	4	0	0
100.	8	0	0	0

L

Certain



*Certain Rules and Admonitions in way of Purchase or Sale, to direct the ignorant Seller or Buyer; briefly shewing what any Lease, Annuity, or Purchase may be worth, according to the most usual rates of these times; and what caveat and circumspection every Purchaser ought to have, that he may freely and commodiously enjoy what he purchaseth.*

*To which purpose this inserted Rule is very pertinent.*

He that would purchase, and would gladly know,

Which way he might securely put forth so;  
For his more safety, let him not be nice,  
To ponder these few Rules for his advice.

**F**irst see the Land that thou intend'st to buy  
Within the sellers Title clear doth lie:  
And that no Woman to it doth lay claime,  
By Dowry, Joynture, or some other name  
That may it cumber: know if bond or free  
The Tenure stand, and that from each seoffee  
It be releast; that th<sup>e</sup> seller be so old,  
That he may lawful sell, thou lawful hold  
What thou hast bought; that it not morgag'd  
lye,  
Nor yet intailed on posterity:

Then

Then whether it stand in statute bound or no,  
Be well-advis'd what quit-rent out must go ;  
What custom-service hath been done of old,  
By those that formerly the same did hold :  
And if a wedded woman put to sale,  
Deal not with her unless she bring her  
male :

For she doth under covert-baron goe,  
Although, sometimes, some traffique so (we  
know :)

And if it may in any wise be done ;  
Make thus with warrantize thy Charter run  
To thee, thine Heirs, Executors, or Assignes,  
For that beyond thy life securely bindes :  
So this fore-seen, thus done, may that prevent  
That after makes rash buyers to repent.

And yet when I have shew'd all Rules I can,  
T'assure thee more, Deal with an honest  
man.

When a man doth purchase Land, either  
in Fee-simple, or by Lease, especially these  
with some other observations, are to be in-  
quired and looked into ; for there is none so  
confident, or so ignorantly simple, but in a  
lesser matter, if he buy but a Horse, will ob-  
serve his pace, his shape, his soundness, and  
whether he be in the right of the seller ; and  
therefore in this matter of so great impor-

tance, how much more curious and scrupulous ought a man to be? And yet have I known some purchase, and some sell, with as much rashness and unadvice, as they that cut wood over-head, the chips falling into their eyes, that they see not what they do; ignorant themselves, and yet, in foolish thriftiness, will spare to be informed by the Learned: Then, first consider, the Title, the Tenure, the drawing of the Evidences, the yearly value, the quantity, quality, and nature of the place, the convenience, and best improof of the same: If it be a House, and Land, in the Country, observe the Fences, Hedges, and Ditches, and the meanes to preserve them: what convenient water, the Housing, how commodious, how in repair; if otherwise, the supposed charge to do them; the scituation, the Aire, the wayes fair or troublesome; what Wood, what Commons belong thereunto; what Commodities it chiefly yieldeth, and where they may be best vented; Household necessities, how near, or farr off to be had, and the like; but especially the Title and Tenure; for some customes in both are very troublesom, chargeable, and serviceable, as the Tenure *in Capite*, where the Sons and Daughters being Heires to some person that held this Land, either of the King

in

in chief, or of some inferiour person by Knights service, whose Heir-male being under the age of 21 years, and the female within the age of 14. years; the Lord, or some one nearest to the King, and furthest from the land, shall have the Ward or custody of the body, or of the lands so holden of him, to his own use, untill they come to these ages, without making account to the heir, when he or she comes to age, as Law-bookes will tell you. And the reason that the Lord shall have the Land to his own use, and not the profits redound to the use of the Ward in his minority, is for this reason, which was the original and commercement thereof; for you must note, that he, whose Son or Daughter is thus to be guarded, and his Land to be disposed by the Lord, was, in his life-time bound by the tenure of his land to do manly and actually service in person in time of war, to keep off a Castle with some kind of warlike weapon, in time of war, or peace; and these kinds of Capital services were called, either Tenures *in Capite*, as holden of the King, who is the chief, *Escuage* uncertain, *Grand Serjeantier*, or some other like service and was called *Servitium militare*, service of a soldier, now called Knights-service; for the

title of Knight-hood came first by Military service; and *miles* signifying a Souldier, signifieth also a Knight, though every Knight be not now a Souldier by profession, yet every approved Souldier is a Knight by imputation; for he that holdeth by these services, though he be not a Knight, the service is called a Knights service; and these services were not to be discontinued, for to that end were the Lands first given by the King, and other inferiour Lords of Mannors, that they may have the continuall service of their Tenants; and therefore whensoever the Tenant of such a Tenure dyed, having none to supply the place of such manly service, the Heir being under age, and not of power, the Lord was, and is supposed to be bound, for the defence of the Realm, to perform the service by a person, for whom he must answer in the Heirs minority; and because the charge was in former times great and dangerous, and the Land given onely for that cause, the Lord was to keep the Heir, and to see him trained up, and made fit for the same service; and for his maintaining and supply of the service, to have the use and profit of his Land untill he came to be able to perform himself in person; and so much for

tha

that Tenure, and the original thereof, more servile and chargeable than any other. There are also divers other Tenures and Customes which are respectively to be looked into, for which there is one called Coppy-hold estate; which Tenure, in some kind, is base, and those are Tenants that hold by the Vigent, the Will of the Lord: But Coppy-hold Lands were very ancient, before the Conquest, in the Saxons time. Some Mannors and Inheritances descend after the death of an Ancestor, to the youngest as well as the eldest son, and the youngest son shall inherit; as in *Burrough-English*; If he have not a son, his youngest brother: as at *Edmington* in *Middlesex*. In *Ottery*, *St. Mary* in *Devonshire*, the land which is customary of inheritance descends to the youngest son, or youngest daughter.

In the same manner a man that holds that kind of Land in right of his Wife, and she die, the Husband living, he shall enjoy the Land as long as he lives unmarried, though he have no issue by her.

The like Custome is there in a Tenure called *Five-acre-Land*, and descends likewise to the youngest son or daughter.

In the same manner there is a Tenure called *Old Burton Land*, which descends to



the eldest Son or Daughter; and the Wife of such a Tenement shall hold during her life, though she marry; and the Husband of a Wife, inheritrix of that Land, shall hold after the death of his Wife, as long as he is unmarried. The Custome of some Mannors is, that if the Tenant dyed seized of five Acres, or under, then the youngest Son shall inherit; but if above, then all the Sons shall inherit.

The Custom of some Mannor is, that neither the Wife shall have Dowry, neither the Husband hold by courtesie; and the Custome of some other Mannor is, that she shall have the third part of the rent (as at *Bushy in Middlesex*) and no part of the Land in Dowry.

In some Mannors the Wife being a Virgin at the time of her marriage shall have all the Coppy-hold for her Frank-bank whereof her Husband dyed seized; and many the like in divers other natures; at *Kymerdon in Somersetshire*, the Wife hath Widows estate; and if she marry she loseth the Land; but if she be found incontinent, and come into the next Court, riding astride upon a Ram, and in open Court say to the Lord, or his Steward,

*For mine Incontinence I take this task,*

*Therefore*

*Therefore to have again my Land I ask.*

By that she saves what by incontinence she had formerly lost, and shall not forfeit her Land.

In the Manor of *Celtingham* in *Gloucestershire* is a Custom, that a man cannot marry his daughter to any man, neither can a widow marry, without the Lords licence; and if a man by his wife have never so many children and die, his widow may marry another man, and he shall carry away all the Land after the death of his wife from all the former children, and he may marry again, if he be a hundred years old, with a Girle of but 13 or 14 years old, and she shall carry away the Land from all the heirs. Some Mannors do allow the Tenants of the same to let the Land for three years, some for more, without the Lord's licence, when, in some others, to let the same for above a year is a forfeiture; and neither, though he let it but for one year, may he let it out a second, till he have kept it a year in his hands, except he hath licence. The Mannor of *Ray's* in *Essex* hath a Custom-Court kept yearly the Wednesday next after Saint *Mich'e's* day, where the Steward writes onely with a Coal, keeps his Court in the night, without any light at all:

at a place called the Kings-hill without the Town and many Manors and men of great worth hold of the same, and do service unto this strange Court, where the Steward calls them with as loud a voice as possibly he may, giving no notice when he goes to the Hill to keep the same Court, and yet he that attends not, is to be amerced.

And thus you see the diversity of Customs, some in course of inheritance of Lands, some in way of womens dowries, some in matters of forfeitures, some in works, some in rent, some in fines, and the like: and therefore much warinesse and circumspection behoves a Purchaser.

The end of all mens indeavour for earthly things is but to nourish the life with Honour and with Wealth, to have all appliances for pleasure, profit, and respect in waining age; these grounds in true understanding not so impulsive as they are made, and yet we see to what divers thoughts, consultations, and reaches, they bend mens indeavours, to compass the one, that they may inviron the other; and therefore with the tide of mens affections, I indeavour to swim a long in cutting out some little Channels of profit, with the ignorant: yet worldly-minded men, pelting in a lower, yet harder kind of

taxe

taxe, not for want of means, but for want of knowledge, in not understanding the valuation of Leases, Annuities, and Purchases; many times loseth that in a day, by omitting a bargain falling into his hands, which many moneths labour doth not counteryail: and therefore by some directions to bring a little Torch-light to the pur-blind ignorant, I have endeavoured to set down some Rules of furtherance in this kind. And therefore, to that purpose, first I demand, What kind of Purchases are most profitable, whether Fee-simple, or Leases; if of Leases, whether a Lease of 40. 50. or 100. years, or of 21. be most profitable? To which I answer, this question is to be valued according to the lesser or greater summ, or summs of Money that the Purchaser hath to bestow: for if a Gentleman have 10000. Pounds in his Purse, or more, then, as the nature of man is ambitious, thereby he hath hope in purchase in Fee-simple, to confirm an hereditary succession to his posterity; and the meanest Free-holder will say, It is a great content for a man to dwell upon his own, and to have certainty for his Heir, all which Fee-simples establish: yet withal you must think he is not so free, but he is subject unto many services whereunto some inferiour Tenure

nures are not, although most men think it so precious a thing to be a Free-holder, such a quiet to a mans mind, to settle himself upon his own earth, to know his heir certain.

Leases, say they, are of but base account, the Leaser many times having his Lease taken over his head: when free inheritance cannot be shaken; and to purchase for life, we know, is but a slender hold at the best; and yet lately more uncertain than ever, as hath been by the sudden fall of many thousands experienced; of the brevity whereof, these Verses seem to complain:

*So short's this life, that every Pasant strives,*

*In a turn house or field to have three lives.*

*What man is he that lives unto the age,*

*Fit to become Methuselah his Page?*

Now amongst all these exceptions against Leases, and pleading for Free-hold inheritances, if any one shall ask me, Whether I think it more profitable to purchase Land in Free-simple, or to buy a Lease; I answer, For small portions of money, Leases. To this peradventure some will say, Why, a Lease is gone in a third part of a mans age, unless it be for 40, 50. or 100 years? upon a Lease of such length there were some stability: notwithstanding, I hold a Lease of 21. years to be more profitable, although to clear some

some it may seem strange; for, put case you have 1000 pounds in your purse, and you will purchase a Lease of 100 years, it will cost you 13 years purchase at least; so your 1000 pounds will buy about 80 pound *per annum*, which will not amount to the use of your money at the rate of ten pound *per cent*. as I put the case by 20 pound *per annum*: but if you buy a Lease for 21 years, you may have it for seven years purchase at the former rate of money, so will your 1000 pound buy a Lease worth 140 pound a year, exceeding the interest of your money, 40 pounds a year, and so in the greater you lose 20 pounds a year, in the lesser you gain 40 pounds a year: then judge whether is better 100, or 21 years.

A Father dieth and leaveth his Son 20 Nobles a year clear by Lease, the Lease 16 years to come, the Son would sell the same for one entire sum of money; the *query* is, what this Lease is worth in ready money, and what he may demand for the same?

I answer, he may demand, at the passage of money now, at least six years purchase, which is 40 pound: that rate it will yield, and hardly more.

One hath a Lease of ten pounds a year clearly coming in, 21 years in the continuance



nuance, the party desirous to sell the same, would know what sum of money he may justly demand? The answer is, it is worth 3 years purchase, 8 times 10 is 80 pound, the value thereof is to be demanded.

Another hath an Inheritance of Fee-simple, to the value of 25 pounds a year, and being desirous to sell the same would know at the present rate of money now, what it would yield.

To this I answer, some 18 years purchase or thereabouts, according to the situation and esteem, which is 450 pounds.

And thus are all Leases, Annuities, and Purchases to be valued, according to how many years purchase they will yield, which are sometimes more, and sometimes less, according to the rates of money.

*Certain admonitions to Country-men.*  
**H**E is branded with the name of a flaggard, that would not go forth because the weather was cold, and a Lion was in his way.

But he shall be known by the cognizance of a fool, that forbears his work or journey, because his Almanack saith it shall rain.

Sow not the seed of dissention, lest thou reap the harvest of repentance; neither take up Law as thy instrument, or revenge upon  
 eve

e, every small occasion, lest in the end thou be  
 at-foiled with thy own weapon; for this know,  
 that although every Term hath her several re-  
 turns; yet if thou be too conversant herein,  
 thy purse shall find more goings out than re-  
 te-urnings in.

nd Poor Countrey-men, for the most part,  
 ow it is your wisdom to follow the direct  
 it rules of your Almanack, either for Phlebo-  
 tomy, or other directions for the health of  
 the body, for sowing, or setting of seeds of  
 tion Plants, for the cutting of the Hair, for the  
 gelding of your Cattel, &c. Yet where the  
 and great Doctor both of health and wealth, of  
 how soul and body, shall give you rules by his  
 hich Word, by his Messengers, *Hoc fac & viues*,  
 ac This do and you shall live; or as it was five  
 thousand years since and upward spoken to  
 our first Parents, *Hoc facite & moriemini*,  
 flag do this and ye shall die: yet ye will be more  
 can curious, with the pur-blind world, to follow  
 in hi your petty Anniversary Oracle, concerning  
 (many times) their uncertain Directions, and  
 zanc out about trash and trumpery, sticks and  
 rne shreds of but small availance, than the matter  
 of all primary importance, and for which  
 t the many thousands now smart, that cannot come  
 er take ere to complain.

e up For thy choice of good, and avoiding of  
 eve evil

evil days, for the speed or hindrance of any businesse thou takest in hand, I advise thee not to be greatly scrupulous therein, though some have been curious to observe them: for to the good all days are good, as to the evil all dayes are evil.

Concerning the causes of sundry Meteors, you for the most part think that they have none more than the immediate hand of God: to which I answer;

The wind bloweth where it listeth, and thou hearest the sound thereof. The thunder roareth where it listeth, God holdeth the waters in his fist, weigheth the hills and mountains in a ballance, and saileth upon the wings of the wind. Yet thou that thinkest, and rightly thinkest, and so answerest to him that demandeth, They come from God; yet withall know, they come not so immediately from him, that they have no secondary causes, as his instruments, whereof they proceed and are effected, as hath in this Treatise more largely been declared.

*Here followeth the Iles, Ports, and principal Rivers of England.*

*The ILES.*

Wight,	Jersey,	Sheppy,
<i>The Ile of</i> Anglesey,	Alderney,	Silley,
Farney,	Man	Garnsey

Counsellour.

251

Dover,

Sandwich,

Rumney,

Winchelsey.

To which also add **Hastings**, and **Hide**.

*Principal Rivers in England.*

Thames,

Medway,

Ouse,

Humber,

Weaver,

Tweed,

Dee,

Severne,

Avon,

Tine,

Trent,

Mercey.

*These Rivers through our Iland fairly glide,  
As through the veins our Red Sea keeps her tide:  
And both at last their various streams impart,  
One to the Sea, as th' other to the Heart:  
And by the ebbs and flows these Channels give,  
As th' Ocean is increast, our bodies live.*

The end of the Country-man's  
Counsellor.

A Help



*A Help to preserve Health.*

**I**T rests in the power and election of him that is in health, to detain himself in that estate (be he not hindred by any extraordinary act of God) his care chiefly consisting in rectifying those six non-natural things so much rehearsed: for in every disease the censure is, *Peccavit circa res sex non-naturales* those are the outward causes whence flow all inward obstructions: My aime therefore shall be to give you some short directions which used, you shall healthfully apply yourself to imployments, and not molest yourself and the Physician.

*The first is Air.*

1. It is most genuine to your complexion own if it be your Country.
2. Let it be lightsome, clear, pure, not annoyed with dunghills, stink, noisome herbs or coleworts.
3. Let your house be situate on the side of a Hill, distant from low Marishes, with a pure spring adjoyning.
4. L

4. Let your windows lie open to the North, South, and East, that the Sun arising may clarify the vapours of the cold moist night.

5. If your Air be wholesome, it will appear by the light Visage, quick Wit, and hardy Bodies of the Inhabitants.

6. Let your Rooms in distempered weather be seasoned with sweet Perfumes, such as Roses, Camphire, Violets, which are cold in operation: if it be cold in the predominant, use Musk, Amber, Cinnamon, Citron, Orange, &c.

7. If the weather be misty, foggy, &c. open no windows, nor take the Air, till the Sun hath cleansed it.

*The second is Diet.*

In which observe these subsequent Rules:

1. Eat meats that are moist, and easie of digestion, and not apt to ingender wind, as Cabbages, Hens, Veal, Chicken, Mutton, &c.

2. Avoid the frequent food of Bacon, Venison, Martimas-beef, Kidneyes, Livers, and entrails of Beast, which breed raw humours in the stomach, and fluxes.

3. Fat meat is most wholesome, but the fat of meat is most fulsome, and soon does hurt the stomach.

4. Such



4. Such as is white of colour, generally gives the best nourishment.

5. Such as are by nature moist sucking, are more wholesome in age, when drynesse something qualifies their moisture.

6. Season meat with salt, but not above four or five dayes, and that according to the nature of the flesh, the complexion of the eater, and the time of the year.

7. All wild-fowl are more wholesome than such as are cop'd up tame, and so kept from air.

8. Excesse of food breeds sicknesse, *Ecclesiastes* 31. 30. 29. 'tis best therefore to feed sparingly.

9. Clog not your stomach with much variety, or with meats that are of a several digestion, as fish and flesh at one meal.

10. Eat with an appetite, and not till you have no appetite to eat; for meat, though it be whole some in its nature, turns poison if not received with a stomach.

11. Provoke not your appetite by Sawces, but let it come of it self; for Physitians hold that the imperfection of a former concoction cannot be amended in the next.

12. Fall to your meat merrily, not *animus* *meditabundo*, or with vexations in your mind.

13. Eat not over-hastily, but give your meat due preparation by a sufficient chewing.

14. Be not over-tedious at your meal.

super

superfluous varieties, for it dulls the appetite.

15. Make rather a large supper than a dinner; for the ensuing night, with the length of time, wonderfully helpeth concoction.

16. Eat meats of liquid-moist substance at the entrance to your meal; it may easily digest afterwards meats of more hard digestion.

17. Give yourself a warm fire whilest you are at meat, if you are naturally cold.

18. Let the fire be made of dry sweet wood; for such as is green or wet, as also unseasoned, coals, with their gross smoak stop the wind-pipes, and stifle the spirits, yea and dry up the natural moisture.

*Concerning Beer, observe these Rules.*

1. Let it be made of fair Fountain water, though it may be, such as ariseth from the East, being by it made pure and clarified.

2. Note, that such water as enjoys least vegetation is always worst; however, rain-water is good, if suddenly used, but it will presently putrify.

3. Let not your Beer be over-stale, for then it will be too sharp, and lean to sowreness, an enemy of life; yet some-two-moneths young, that dregs may be carried to the bottom, which that some sharp acumen in it may purge the body.

4. Let

4. Let it be well boiled, yet not over strong or heady : Every excesse is hurtful.

5. If you are by nature moist, drink not much at meals : if you are dry and cholerick begin your meal with drink, and conclude with the same, that it wash the slime into the bottom of the stomach.

6. At beginning let your drink be more strong, and so by degrees more qualified with water.

7. *Sape, parumque bibendum* ; drink often and but a little at a draught.

8. If you drink Wines, let them be moderately taken, and well tempered : at meals the best Claret : in a morning, White Wine with Sugar and a Lemon.

Such as are meanly sweet give the best nourishment; over-sweet are more fulsome : and by reason of their heat and gross moisture soon cloy the stomach : besides, they convert speedily to yellow Choler, as also breed obstruction in the Liver and Milt.

*The third is Evacuation and Retention.*

Which produce thousands of disorders, if not orderly reduced to their action.

Evacuations are of divers sorts ; the first is that of Excrements, produced from corruption of meat and drink ; which too much

compressed, cast foul vapours upward, and  
poison the brain, &c.

There is another Evacuation by way of  
sweat, gently moved by exercise; which (as  
after demonstrated) is the best; but if by  
reason of infirmity a man cannot evacuate by  
exercise, 'twere best use Artificial bathes of  
warm water, so his body be of a dry chole-  
rick constitution, and he use it at a seasonable  
time, some half an hour before bed: as also  
his body be not subject to the defluxion of  
humours.

But a Phlegmatick body were better use  
hot-houses or Stoves, more frequently ap-  
plied in cold Countries.

But, the best, is the sweet Evacuation by  
way of *Venus*, which abused, may be termed  
a sin; but moderately, and with fit persons,  
so far from being a sin, that it is com-  
mendable, tending to the preservation of  
mankind, as well by ejection of that which  
weakens the appetite to meat, dulls the sen-  
sibility, (I mean over-long retain'd) and is the  
cause of nightly-pollutions: as by producti-  
on of Children, in whose Essence the world  
consists in its being. But lest I should enforce that  
in which man is too much inclined, let me  
demonstrate those horrible inconveniences  
which ensue its intemperate use: It weak-  
ens

kens the body, and makes it an Anatom grow crooked ere half his Age be consumed for it extinguisheth radical Moisture much, yea, it drieth the body more than the loss of forty times so much blood; Seed the main Column, or Pillar of our nature and indeed suddenly (if cast away) invites death.

*In the use thereof let me arm you with these directions.*

1. Use only one, and her your wife; for variety hurts abundantly, besides the breeding of diseases.

2. Use her moderately, and force not nature, *tantum ut amatorius accesserit ardor* neither provoke your body by force of lascivious dyet, such as are *radices omnium generum bene conditæ, eruce, amygdalæ dulces, rupi, succi, pisces optime præparati, quicquid Medici impotenti rei venereæ boranti præscribunt*; which produce such enormous effects, as he (of whom Skenck reports) who, *post potionem, uxorem, quatuor ancillas proximo cuculo cuban compressit*. Baptista Porta speaks of certain Herbs brought out of India, which not onely to those that eat them, *sed & gentile tangentibus tantum valeant, et coire sum desiderant*

desiderent; quoties velint, possint: alios duodecies profecisse, alios ad 10 vices pervenisse refert: But what is the effect of this? only *Semen non bene coctum, immo sanguis in loco seminis effertur*: and the veins are so abundantly exsiccate, that he rather seems an Anatomy than a Man; worthily therefore are they censured, of whom Ovid, *Elegib. 3. & 6.* who, *Quot itinera una nocte confecissent, tot coronas Ludicro Deo puta Priapo donarent, Cingemus tibi mentulam coronis, &c.*

3. Those are worthily condemned who touch their wives, *Nulla menstrui decursus ratione habita, nec observato interlunio; Qui sunt quarta luna concepti*, do dote, are short liv'd and still diseased: The old Law punisheth with death offenders in that kinde, *Levit. 18. 20.*

4. Meddle not with your wife after the eating of Garlick, Onions, &c. or if you be too much dejected with cares, dull, carefull, &c. for, *Ex tristibus tristes nascuntur*, such will your children be, and so infected: Commonly therefore do wise-men beget fools, as *Lemnius* argues, *Quorum persolvunt debitum languide & oscitantur, unde foetus a parentum generositate descendit*: as also because the spirits of wise-men

M

are



are dissolved by their study, and carried from the heart into the brain.

5. The Winter is far fitter for action than the hot Summer: when the heat of the Sun hath extracted the inward heat out of the body, it will be too destitute, if then evacuated: besides, the body in that sulphurous season will be over-chased: but the Spring allows the freest use, when nature is desirous to empty it self without the help of Art: In the middle of Time, the Night is most fit before sleep, when the stomach is ready with its nutriment to supply the loss of Seed, and the warmth provokes an easier Digestion; as also because sleep ensuing may lenifie the lassitude invited by the violent action.

6. Let Students especially take heed *Venus*, for *spiritus exhaurit; animumque debilitat*: which indeed study it self weakens sufficiently; yea, if overmuch above measure, but specially 'tis hurtful to such as are of a cold and dry complexion: Melancholick men must chiefly avoid it, and all that are troubled with the Gout, Palsie, Epilepsy, unless, lusty in blood: *Certe constat, nimis semper epe causam morbi.*

*The fourth is Exercise:*

Which is attended by these ensuing commodities.

1. Health.

1. Hardness and strength of members, whereby the body shall be less grieved, when it undergoes labour : he that is chill doth soonest take cold, but the swarthy labourer is seldom molested with such petulant diseases.

2. It gets increase of Natural heat ; by means whereof the nutriment cast into the stomach is more easily digested, and some crudities left unconcocted.

3. It expels Excrements by sweat, which otherwise would breed ill humours.

4. It gains more strength and violence to the breath, whereby the pores will be the better cherished.

*In your Exercise observe these Cautions.*

1. Let it be when your body is empty, the space of two hours before you eat: chiefly after those common frictions, in the morning, as washing, kembering, gargarisings, &c.

2. Chuse for the place of your exercise the open Aire, not confined, if it be fair weather; that the pureness thereof may expel all humid Ventosities, and ill Savours from your lungs.

3. Let it be moderate, by no means violent; rather *ad ruborem*, than *ad sudorem*;

lest it too much dry the body, and over-heat it: An old man should chuse to be rubb'd with a linnen cloath, a young man sport himself.

4. Try your body (but not with too much straining) whether you can avoid excrements before it, which will else prove noisome to your brain, &c.

5 If your mind be exercised sometimes, it is sufficient to avoid, &c. such as are the sports of Chess, Tables, Cards; which with a kind of alacrity prepares you fitter to receive your nutriment; but by no means use it presently after dinner, for then the force of consideration withdraws the spirits from helping concoction, and by that leaves the meat undigested, and consequently vapours that are noisome to the head.

*The fifth is Sleep and Waking.*

As the want of our sleep disturbs the mind, torments the body, and provokes crudities, so too much sleep ingenders the Gout, Epilepsie; makes the brain giddy, causeth the Palsie, and offends all the spirits.

*Somnus quies rerum*; 'tis true, yea and most wholesome; for it helps not only to concoct the meat, but also the humours ingendred

gendred with it: Yet let him that is blest with that happiness, of being able to sleep, note;

1. That if he be a Melancholick man, he sleep not above seven or eight hours: if Sanguine, not so much: for it will over-moisten his brain, and confound his memory.

2. Go to bed about some two hours after supper, when as the meat is settled at the bottom of the stomach: and first lie on the right-side, because there the Liver rests, under the stomach, not molesting, but gently heating it: after the first sleep turn to the left-side, that the meat may descend: by all means lie not upon the back: sometimes to grubble upon the belly may be wholesome.

3. Sleep not at noones, because it over-moistens the brain, which received sufficient in the last repose: but if necessity in-force, receive some short nap sitting, but not till an hour after meat: also let your shoes be loosed, which else beats back into the brain such vapours as would vent at feet.

4. If you are by nature cold, correct the chilness of your bed with the heat of a warming-pan: but if nature can suffer it, accustom your self to a cold bed, for a natural

warmth is more genuine than an artificial

5. Use not to lie waking without sleep, which only ministers nutriment to urine, and lust, fills imaginations, & invites melancholy.

6. So soon as you arise, spit out the viscid matter which the night hath congealed in your mouth; and shake down, with a wide stretching, that ill part of nourishment, which lies unremoved in your stomach: Then wash your mouth with Fountain, and Rose-water, and Vinegar mixt together; cleanse your eyes and hands, and kemb the hair of your head backwards strongly.

*The sixth is, Perturbation of the mind.*

Which avoided is the *Summum Bonum* of *Epicurus*; if the mind be quietly pacified, vain conceits drowned, fear and sorrow avoided, and mirth obtained, it is the *bene esse* of this world; and to be preferred before an *Indy* of wealth: *Omnia corporalia mala ab animo procedunt*, saith *Plato*: but the souls supine negligence which sways the body, all evils enter into it: yea, most diseases spring *a Perturbationibus quam Humilibus* (saith *St. Austin.*) These are subdivided into *Irascible* and *Concupiscible*: *Envy, Pride, Malice, Sorrow, Fear, &c.* which

which some have written whole Tracts, as writeth the Jesuit, *Burtons Melanch. Rebusis*, *Brue!*, yea, and the body of *Ethicks*. The particularities I refer to them; my brevity onely for avoidance shall arm you with these cautions:

1. Retain a clear conscience both toward God and man; for he that is in it troubled, can never be at quiet in his soul.

— *Hic murus abieciens esto,*

*Nil conscire sibi. -----*

*Integer vite scelere sgu purus,*

*Non egeo Mauri jaculis -----*

He needs not fear what man can do unto him, whereas a tainted man fears his own shadow: yea, *Noctem et vigiliam*, growes pale if he lie alone, lest spirits for his sins should torment him.

2. If a man knowes what passion besets him, let him avoid the place where it may be moved.

3. Let him impart his care to some special friends, in whose honesty he hath confidence, that without jealousie he may credit his counsel.

4. Let him avoid solitary Groves; and seek to associate with merry company; let him carowse a cup of Sack, according to that of the *Proverbs*, *That he may forget his*



ferrow, and remember his misery no more : The  
Poet well pleaseth me,

*Ebrietas ne sit, aut tanta sit ut tibi curas  
Demat-----*

5. Let him not be idle, but imployed in  
some exercise, either of the body, or of the  
mind : let him addict himself to such em-  
ployment as his humour best pleaseth, whe-  
ther Musick, Dancing, Singing, &c.

6. Let him confess himself to some ho-  
nest Divine, whose learning no doubt will  
divulge fit salves to cure his passions : but  
what they are, I leave to him as best ac-  
quainted with the Patients disposition, and  
as a matter appendent to his profession.

*----- Ne me Crispini scrinia Lippi  
Compilasse putes, verbum non amplius addam.*

---

F I N I S.

SPHINX

AND

OEDIPUS

Yet further Propounding  
and dissolving of

RIDDLES.

O R,

A Supplement, or new Supply of  
Additions, pertinent to this  
former *Miscellany*, or *Help*  
to *Discourse*.



L O N D O N,

Printed for *Andrew Crook*, 1667.

2 P H I N

A N D

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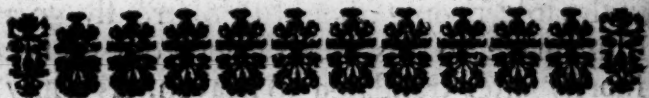
W I D D

A Supplement  
to the  
former



L O W D

A N D



## *A Help to Discourse.*

### Question.

**VV** *Hat man was he that wrote  
most and truest of that time,  
before which instant there  
was neither Man, nor Time;  
Heaven, or Earth, or Scriptures?*

*A. Moses, that great Prophet, miraculously preserved in his Birth from drowning; from the loss of his Tongue by burning; blest in his life, to come neereſt to ſee God; that ſaw the Land of Canaan, but entred not thereinto. This Moses, by the revelation of God, which, if what he foretold had not ſo directly ſucceeded, that which was paſſed had not ſo effectually been believed.*

*Q. Who was he that had the moſt honourable burial of all men?*

*A. Moses; buried by the hand of GOD himſelf, becauſe he would have his Sepulchre altogether unknown to man, left with  
the*

the admiration of so great a Prophet, the inclinable people should Idolatrously go a Pilgrimage to his Tomb; yet from thence shortly after translated to heaven. As it may appear, *Jude* 5. 9. there was a strife between St. Michael and the Devil, about the body of *Moses*.

*Q. What Doctor of the world was that that out of the world, nay, out of himself, amongst Angels, learned that which he taught amongst men?*

*A. St. Paul*, when he was wrapt up into the third heavens.

*Q. Who is the swiftest runner, and greediest devourer of all other?*

*A. Death*, for that rides with them that rides; goes a foot with them that go a foot: swims with them that swim; flies with them that fly; wars with them that war: eats up the eaters, and drinks up the drinkers.

Unto whose hand hath direful war subdu'd,  
Without her slaughter, men, more multitude.

In France, in Bohem, Ree, Palatinate,  
Then cold disease and sickness, had its seat,  
In all their power upon the brittle life  
Of humane frailty with her murdering  
knife!

Where

Where she hath kept her holiday of mirth,  
To see the unburied dead, bury the earth;  
To see the murderous Cannons dash down  
Towers,  
And mow down Towns of men, as Sithe-men  
flowers;  
Whilst where a peaceful death our fate doth  
end,

And ghostly comforts to make sweet our end;  
With all these adjuncts, when they come to  
try,  
We cannot find this trick of theirs, to die.

*Q. Who are principally reputed, amongst others, to be the most Catholick and Cardinal Doctors, and Columnes of the Church?*

*A. S. Hierome, S. Austin, S. Gregory, and S. Ambrose: S. Austin, famous for his Disputations: S. Gregory, for his Morals: S. Hierome, for his Translations: S. Ambrose, for his writings upon the Sacraments.*

*Q. Which of the Fathers wrote the most learned, and most profitable Books of all others, to the benefit of the Church of Christ?*

*A. St. Augustine, both in divine and secular Writing, the most learned of all the Doctors. He wrote so many Books, as in ones life-time can hardly be read and well digested, being a thousand famous Tracts, so that one would think by his many Volumes*



lums, that he did nothing but write; by his learned Works, he did nothing but study all his life long.

*Q. What Author of all other would you chiefly desire, the rest being taken away?*

*A.* This question was sometimes proposed to *Theod. Beza*, who answered, *Plutarch*: Which though I cannot dis-approve his judgment for choice of so excellent an Author, so grave and learned in his Parallels and Morals, and other his Works; yet so, as not to be preferred before the *Thesaurus Historiarum*, being the Catalogue and Compendium of all Histories and worthy Examples, Wisdom and Eloquence, deserving in some opinion, more preeminence than any other, excepting the holy Book, always to be excepted and placed in the highest room.

*Q. Who next?*

*A.* *Seneca*; a bleeding Author, of so great Antiquity, and high-aspiring excellency in heavenly Contemplation, which according to the greatness of his mind and learning, he plentifully in every place pours out to his Readers, who living in the first springing of the Church, imparted, and learned many things, to and of Christians. Make trial of this *Seneca*, *Plutarch*, *Plinius Junior*, and others, which lived in those times, and

and consider the elegant phrases, and divine sentences in their Books. In *Plutarch de tranquillitate animi*, and *de utilitate ex inimicis capienda*, and others, so squared by the rules of Christianity, which *Plato*, *Aristotle*, and other more ancient Philosophers before Christs time, are utterly exempted from any taste: and therefore with Saint *Hierome* we conclude him amongst the Catalogue of Divine Writers.

*Q. What is the right end and method of composing and reading of Books?*

*A.* For compoling of Books, men should not compose Books, but of treasures of hidden worths and secret depth, not as now, where *Serilinus indocti*, &c. but such as should be something to all men; to young men sobriety; to old men solace; to poor men riches; to rich men sufficiency; that they may be such contents to their owners, as they were to him who in the midst of his Library said, *Here am I*, even as it were encompassed with heaven it self, in my Paradise of sweetest content, having so many learned Counsellours ready to instruct me night and day, that I am here ever least alone, when I am alone; ever least idle, when I seem to be idle: insomuch, that with my continual reading and meditating, my breast is made the Library of Christ.

And

And for reading, what doth it profit barely to spend time, to run over the sayings, and writings of learned men, which formally is but to touch the skin of words, unlesse we chew, swallow down, and digest the very juyce and marrow, and make it a part of ourselves in our knowledge, practice, and retention, in the fruit whereof we read of some so wonderfull capacious, as not to be paralleled. *Claudius* the Emperour, who retained in Memory, all *Homer*, *Salust*, *Demosthanes*, *Avicen*, *Aristotle's* *Metaphysicks*; *Tully* and *Seneca*, who never heard any thing material, but imprinted it in Memory. So *Scaliger* writes of himself, that he learned *Homer* in twelve dayes, all the Greek Poets in four moneths: for which some other jested at him, saying, He made haste to digest so many Chickens in so short a space.

*Q.* What was the reason, why *Socrates*, and some other Philosophers, committed nothing to writing?

*A.* *Socrates* said, his reason was, because the Paper would be more worth than what he should put thereon: another said, he would write nothing, (as some that will not marry) because he might the more freely enjoy other mens folly, as they other mens wives.

Of

*Of the wonderful Ability, Acts, Arts, and Gifts of some men.*

It is written of *S. Augustine*, that at twelve years old he interpreted the whole Scriptures, and in his age, had read and composed 1000. Books.

*S. Hierom* wrote so much, that one in his life-time can hardly read his works.

*Julius Caesar* could at one time, read, write, hear, and indite.

*Johannes Baptista Porta*, writes of some so excellent, that they could indite to ten writers, engrave several matters, faster than they could pen.

There was one that comprised all *Homer's Iliads* in so small a Volume, that it could be put into a Nut-shell.

So there was an *Italian*, that wrote the *Articles Creed*, and the beginning of *St. John's Gospel*, distinctly in the breadth of a penny, to the amazement of *Charles the fifth*, *Emperor*; and *Clement the seventh*, *Pope*.

Another pictured *Colonia Agrippina* in so small a form, that a Fly covered the whole portraiture with her wing.

Another curious workman, carved upon a Jewel the Chariot of *Phaeton*, four Horses, their reins and feet; the least thing apparent in that Circle as their Bodies

*Q. What*

*Q. What was the first Book that ever was Printed with Brass Types and Letters?*

*A. M. C. T. De Officiis, which Copy is this day reserved in the publick Library at Frankeford: Printing and Guns were found out much about one time, which since is hard to say, Whether the one hath done more good, or the other harm; for, as by the help of Printing we have that done in one day, by one man, that without it, many could not do it in a year by writing; now having that by this means easily imprinted upon paper, which heretofore the ignorant ages wrote in the dust: after that, upon darks of Trees, upon Stones, pencil'd upon Lawrel leaves, after that, in more heatness, upon Parchment, varying as diversly in the action, as the stuffe. And for the latter issue of the Fryars brain, I mean Guns, the one hath not made a quicker way to instruction than the other to destruction.*

*Q. What is the heaviest burthen the Earth bears?*

*A. Some say, The massie and ponderous Mountains of the earth, of which some are of wonderful fruitfulnessse, admiration, and height. Olympus a Mountain in Macedonia, of that height, that it extends above the humid Region of the Air; above which,*

Bird flies, or Wind blows. Many famous Mountains are there in *Judea*; *Sion*, the most strong, upon which the Tower of *Hierusalem* was built; *Thabor* the most pleasant, in the midst of *Galilee*, whereon Christ seemed to be transfigured: *Hermion*, the most high, which *Sidon* King of the Amorites worshipped; great *Libanus*, famous for Cedars; *Carmel*, the most fruitful habitation of *Elias*, near which, the 450 of *Baal's* Priests were slain; *Sinai* the most holy, on which the voice of God was heard, and the Law given, of some called, *Horeb*; *Pelion* and *Offa*, and some others, as *Pliny* reports, eight or nine German miles high: In *Europe*, the *Alper*, and some other; yet none of these so burthensome to the earth as a sinners helther are they, as some would have them, the botches of the earth, but the goddly ornaments thereof, and much honoured by God; for upon Mount *Moriah*, *Solomon* built the Temple: upon a Mountain, Paradise was situate: The Ark rested upon the Mountains of *Ararat*: *Lot* was commanded to escape to the Mountains: upon a Mountain the Law was given: Christ is described by the Church, to come leaping upon the Mounrains: he was tempted upon a Mountain: preached upon a Mountain: wrought miracles upon a Mountain:



tain : Ordained the twelve upon a Mountain departed to the Mountains, when by force they would have made him a King : conferred with the woman on a Mountain, prayed on a Mountain all night, was crucified on a Mount, appeared to his Disciples upon a Mount, ascended to heaven from a Mount : his foundation is the holy Mountains ; and those that he will glorifie, shall rest on his holy Mountain.

*Q. What was he, that in the confusion of tongues, kept both his Language and Religion pure, and unchangeable?*

*A. Heber, of whom it is very probable by the consequence, that he had his name from his Parents, by the inspiration of the Holy Ghost; for he, when all the rest fell to Idolatry and relapse, continued in the truth, and kept himself free from the Impiety of Babylon, and Ambition of Nimrod : and hence it came to passe, that all his Posterity, even to Christ, continued in the Hebrew Church, and were called Hebrews : So Abraham, being his follower, was called an Hebrew : not so much for his blood, as for his Religion.*

*Q. Who was he in the Scriptures, that had neither his beginning, Father, Mother, Ancestor, nor end described, or made known?*

*A. Melchisedeck, that King, and Priest,*

Priest, a Type of the God-head, eternally existing : as of the Man-hood, unspeakably received.

*Q. Why is Christ, as it is in the Canticles, called the Flower of the field, and not the Flower of the garden?*

*A.* Because the sweet savour of his Grace is not included as in a garden, but open to all, as is the field.

*Q. What Trees were those that brought forth their Fruit at the instant of their first planting?*

*A.* The Trees which GOD made in the beginning of the world, which immediately brought forth their Fruit, as God spake the word.

*Q. What Trees are most lasting?*

*A.* Most Trees are very strong and durable to withstand the violence of wind and weather ; the Oake increaseth a hundred years, and decreaseth longer : some Trees will last six hundred years, the Cedar and Box-tree are thought of everlasting continuance : After whose example one thus moralizeth : As no fruit is to be expected from that Tree that doth not first bring forth leaves and blossomes ; so no honour can accrew that Age that in Youth doth not bud in discipline and labour.

*Q. What*

*Q. What woman was the most beautiful that ever was in the world?*

*A. Eve, because she was the immediate work of Gods own hands, produced without any secondary causes.*

*Q. In what year, as it is conjectured, was Adam created?*

*A. About 33. in his best perfection; and some Learned men are of Opinion, that the blessed shall rise about that Age.*

*Q. Who was he that was born, and newly dyed?*

*A. Elias.*

*Q. What Trees were those that were Types of the Law and Gospel?*

*A. The Tree of Knowledge of good and evil, and the Tree of Life in the midst of Paradise, and both neer one to the other: for the Law, like the Tree of Knowledge, sheweth the deformity of our sin, but leaveth us to the difficulty of the cure; but the Gospel like the Tree of life, healeth our infirmities and with that good Samaritan, bindeth up our wounds, so that we are able to take up our bed and walk.*

*Q. What Creatures shapes are those that the Devil never puts on?*

*A. The Dove and the Lamb: and for this reason, as it is conjectured by some, be*

cause the true Lamb of GOD vouchsafed from the innocency of this creature to be so stiled; and in the form of a Dove the Holy Ghost appeared, the priveledg whereof is as a barre to restrain him from investing himself in so harmless Shapes: And therefore he presents himself in Goats, and Doggs, and Cats, and such like, which more sort with his Disposition, as by the Confession of divers Witches doth continually appear. See the Book of Arraignment of Witches in *Lancashire*, *Lincolnshire*, the Witch of *Edmington*, to whom he appeared in the shape of a Dogg, and called his name *Dom*.

Q. Which is the King among Serpents?

A. The *Basilisk*, a Vermine not above twelve fingers length, having a white spot on her head as the Ensigne of a *Diadem*: she driveth away all other Serpents with her hissing, neither doth she rowl up her self as others doe, but bears her body upright to the middest: she kills Fruits by her breathing upon them, burns Herbs, breaks Stones.

Q. What Beast, of all other the fairest, in a Mement was made the most deformed and loathsome?

A. The Serpent it selfe, which being now

now so detestable, creeping upon her belly and licking up the dust of the ground as long as she lives, was before the Fall amiable, so gentle, going upright, being fed with the sweet fruits of herbs and leaves, sweetly conversed with *Eve*, whereupon as Saint *Basil* saith, she was thought to be the more fit instrument for the Devil to work by. A sudden and fearful change for the serpent, but a worse for the Devil, who before his fall being so glorious a creature turned himself in contempt from God, into the woful condition wherein he abideth and whereinto ever since he labours to inthrall and draw others, not for any profit to himself, or ease of his own punishment, but only to continue his contempt and hatred against God and his people, and therefore he is punished according to the severity of Justice without mercy, because he was his own seducer, whereas men that fall by the wicked allurements of the Devil, have found favour. St *Hierome* saith, the Devils name that talked with *Evah* was *Reseph*.

*Q. Was the Serpent turned into a reasonable creature, when she was made the Devils instrument?*

*A.* She was not turned, neither did she understand the sound of the words, which be

her the Devil spake; but the Serpent is called crafty, for the subtilty of the Devil.

*Q. What Creature was that which was utterly ( as some Authors write ) extinct in the Flood ?*

*A.* The Unicorn; and thereupon they affirm, those Horns that are so precious, to be gathered from out of the Earth since the Deluge. But many there are of a contrary Opinion; and the reason is, because they are many times named in the Psalms, which if they had no more been, would not so have been mentioned: and therefore with these we conclude, that there are such, though not many, in some part of the *Indies*, and some other few Countries.

*Q. What is that which is the greatest miracle in Man, and of the which he cannot be deprived ?*

*A.* The Conscience, the test to every action, either to justifie or condemn us in the same; which in the wicked is both the Prison, the Judge, and the Torture; the bridle before, and the scourge after sin. To which purpose is here annexed a Story of a Woman, one of that frail sex; where on the one side an evil, on the other side, a good Conscience shewed itself, as thus follows: A Christian Matron in Prison, condemned for her Religion,

N

and



and being with childe, fell in travel, with such vehemency of pain, that she was forced to much impatency; which the Keeper rebuked, asking her, If she could not endure that little without so much clamour; How she would shortly endure her death: To whom she answered, To day I suffer as a wretched woman, and the daughter of *Eve*, for my sins; but to morrow I shall suffer as a Christian, for the faith of Christ. To which purpose saith *St. Gregory*, What doth it profit thee, if all praise thee, and thy Conscience condemn thee; or all men condemn thee, if thy Conscience acquit thee? and therefore how much every one is in the judgement of God and his own Conscience, so much truth he is, neither more nor less; therefore to think any man better for his greatness without goodness, is a vain and blind deceit, where the upright Conscience will tell thee otherwise.

*Q. What death was that, that profited some thousands of years before it was effected?*

*A. The death of Christ, for he was the Lamb slain from the beginning, effected from the first Promise to all believers, yesterday and to day, and the same for ever.*

*Q. What should seem to be the reason,*

*in the Scriptures so few of Christs answers are directly to the question propounded?*

*A.* Because our Affections in our demands go not the right way, and his answers are rather to instruct us, what we should ask, then to answer us in what we doe: As for example, amongst the Disciples of Christ, one desired to sit at the right hand, and the other on the left; but Christ answered, *He* that would be greatest should be least: some followed Christ, that he should give them bread, but he Preacht unto them the Heavenly bread which nourisheth to eternal Life. In another place, being asked to heal the sick, he answered, *Thy sins are forgiven thee*; and so he sent the *Samaritan*, from *Jacobs Well*, to the *Fountain of Life*, by her amazement in his knowledge.

*Come see a man, from whom is nothing hid,  
Who told me all things that I ever did.*

*Q.* *What was Godfrey of Bulloign's Apothevm of the Crown of Christ?*

With golden Crown it is not fit t' adorn  
The servants head, where th' Masters Crown  
was thorn.

Yet the Popes of *Rome*, those proud usurpers, brag, that the Chair either takes them good, or makes them good; and from that concurrence of goodness, ariseth such a

sea of ambition and pride, that betwixt the humility of the Master riding upon the foal of an Ass, and the exaltation of the servant riding upon the necks of Kings and Emperours, a Crown of Gold is opposed to a Crown of Thorns; but for the Chair, we know if it takes them good, it makes them bad; if bad, it makes them worse; for by the Lion's paw, judge of the whole body. *Hadrian* 6. before he obtained the Papal dignity, taxed many abuses in their Church, but afterward when he might have mended them, he thus excused it; when we were little ones, we spake as little ones, we did as little ones, but now being men, we forget or dislike those things we did being children: but 'tis no wonder there: for in a Country of Wolves it is lawful for every one to be a Wolf.

*Q. Whether do all creatures acknowledge the Supremacy of the Pope, or not?*

*A.* Why so; then they must adulterate the Psalm for their proof, *God hath put all things under his feet*; that is, they say, under the Pope; Sheep, that is, Christians; Oxen, that is, Jewes and Hereticks; the Beasts of the Field, those are Pagans; the Fishes of the Sea, those are the Souls in Purgatory; the Fowls of the Air, those are the Souls of the blessed, or rather good and bad Angels.

*Q. Whether* *Crea*

*Q. Wherefore on the top of Church-steeples is the Cock set upon the Cross, of a long continuance?*

*A.* The flock of Jesuits will answer for you. For instruction: that whilst aloft we behold the Cross, and the Cock standing thereon, we may remember our sins, and with *Peter* seek and obtain mercy: as though without the dumb Cock, which many will not hearken to untill he Crow, the Scriptures were not a sufficient Alarm, which speak daily unto us in the voice of the Prophets and Apostles. The night is past, and the day is come, let us rise from the sleep of sin, that we may embrace the light of Christ.

*Q. Whether (according as it is conjectured) is the number of Angels or Men the greater?*

*A.* Many think that the number of Angels; to which multitude, all man-kind is compared is as one sheep, which the true shepherd, leaving 99. upon the hills, came to seek this one going astray; by which they infer, that there are so many more Angels than Men, by so much as 99. sheep that stayed, exceed the number of that one that went astray.

*Q. Why was man the last work of God in the Creation?*

A. Because, according to his wisdom, he began his works upon the lowest and inferiour creatures; and so he ascended with his time to the more eminent and nobler: for first he made things without life, as the first matter, the heavens and the earth, and the like: after that, herbs, plants, and trees, which have a vegetative life only: after, beasts, birds, fishes, and such other, which have a sensitive life; and therefore it is no marvel that the God of order observing this order, that Man, the most perfect creature, excelling all other both in body and mind, was his last and best workmanship, having an essence, and besides an essence, a vegetative life, and to that a sensitive; and above this, and all, an apprehensive saving faith, which is the soul of the Soul, and the reason of Reason: and which being of himself the *Microcosm*, or Epitome of the whole World, it was necessary the whole World should be made before the Epitome thereof could be drawn.

And although, as some object, that many creatures in many things excell man: as the Elephant, more large of body, the Hart more swift of foot; the Bull more strong; the Eagle better sighted; the Dog of better scent: the Daw of longer life: there is yet in Man wisdom,

dome, by the which he converts all these to his use and service.

*Q. Whether is it better to be born of high birth onely, or from the mean to be of an ingenious disposition, and learned education?*

*A. To be of high birth, and of worthy fame,*

A double honour doth o're-gild that name :

But who hath onely title without worth,  
Hath crack'd Fame's trumpet that should set it forth.

But who hath Wisdomes riches, Vertues store,

Let his descent be mean, his worth's the more.

*Argus, King of Peloponesus, for his singular wisdom, and circumspection, was feigned by the Poets to have had 100. eyes : Briareus for his dexterity and prowess, 100 hands : so it was said of B. ringarius, that he knew all that was knowable : of Hippinus Eleus, that he was wont to glory, that there was no Art that he was ignorant of, were it Liberal or Mechanical, insomuch that the Ring that he wore on his finger, the clothes that he put on his back, were all of his own making. But yet for all this, he is the wise man that learns from every man: he is the strong man that*



rules his own affection; the rich man, that rejoiceth in his own portion; worthy of honour, that honoureth others.

*Q. One came to demand of Eucritus the wise Philosopher, Whether he had rather be Cræsus, or Socrates; and what was his answer?*

*A. Quoth he, Cræsus whilst I live, but Socrates when I die.*

*Q. Whether do more souls go to Heaven, out of Church-yards, or from the Gibbet?*

*A. From the Gibbet certainly, as the good Thief from the Cross, and no doubt many others; but from the Church-yards none: their carcasses lie buried, but the souls before are fled.*

*Q. What is the best present cordial to sweeten the future pill of death?*

*A. Preparation and Dedication, whence insues Mitigation; to which purpose saith Seneca, Do that which must be done, whilst thou art strong; whilst thou art wise; whilst thou art thine: expect no future time, but embrace the present, for that which is to come is not yet time; and when it shall be, peradventure it shall not be thine.*

And yet further, to prepare us, which for the most part disprepares the world, since we slip not suddenly into the grave, but by degrees

grees, we think like the fool that gazed at the Sun, we passe not, though our progresse be never so swift; and therefore a little to fore-warn us, if any caution may enter these steelly times of security, we die daily, and some part of our life is continually lopt off, yea, we de cease even in increasing; for first we lose infancie, then childhood, after youth, then middle age, till at last Death, with these harbingers, seizeth upon our old age, or some age. To which purpose is here annexed a story of one who had covenanted with Death, that he at no time should come and take him unawares without sufficient warning; but first, he should send some messengers afore-hand to say he was coming: to which they were both agreed. upon which compact, this party lived for a long time very carelesse and secure. At last Death comes and suddenly arrests him; Why, quoth he, thou hast not performed thy promise, and thereupon began to wrangle and complain of fraud; but Death thus pleaded for himself, that he had sent many messengers; for, six years since hadst thou not a great Fever, after that the pain of the Stone, Cough, and Head-ache, and now lastly a Consumption? and what were all these but my messengers? and

therefore having performed my promise, go with me.

*Q. What thing is that that goeth swiftest of all moving things, and yet the most apprehensive of all living things cannot perceive his instant motion?*

*A.* The Sun, which, according to some Astronomical conjecture, runs two hundred seven and twenty thousand miles in one hour: but herein opinions differ.

*Q. Who are those that are neereſt to the Sun-riſing, and ſee the firſt day, and yet themſelves are of the colour of the night?*

*A.* Æthiopians.

*Q. What Bird is the moſt portentous of death?*

*A.* The Scritch-owl, whoſe throat pronounceth no vowel, but a kind of groaning note: and which, as ſome ſay, to be heard or ſeen in the Light, or in Cities or Towns, is very ominous, although ſome have ſleighted the portent of this or any other: as *Mefelanus* the Jew, a wiſe Captain, marching on towards the Wars, a certain Prophet bad him ſtand ſtill, that they might hear the next augury of Birds: when he ſecretly in contempt thereof, ſent for a Bow and Arrow, and kill'd the Bird: which the Prophet noting, ſeriously rebuked him: who thus excuſed: quoth he,

This

This was a foolish Bird, to foretell the event of our journey, and was ignorant of her own safety, which she sought not to preserve.

With like folly *Hanno* King of *Carthage* caused many Birds to be taken, then to be put forth and taught to sing, *Hanno is a god*: in which ambitious folly he was deceived, when he thought that those would not only continue that note, but instruct all the quiristers of the woods in the same: for they neither kept themselves, nor taught it unto others, but fell to their old tunes again.

*Q. What birds are those that have two hearts?*

*A.* To answer with *Theophrastus*, the Partridge is that Bird of deceit, for it is the emblem of deceit, as it is in the Psalm, *They have spoken with a heart and a heart*: and in another place, *Wo to them of a double heart*. There is a place in *Jeremy*, which saith, that the Partridge nourisheth what she brought not forth: upon which place *Lyra* and other Ecclesiastical Writers comment, that the Partridge steals anothers eggs, and hatcheth them up, which after, hearing the voice of their own dam, forsake the Partridge, and leave her in her crafty folly.

Further it is observed of this Bird, that she

she is full of deceit, even to deceive the hunter; and many times therein so speeds, as she preserves her self and her young ones: for being found together with them, she will take her to her feet, and run before them as if she had forgot the use of her wings: thus training her pursuers after her, whilst her young ones do escape, and after flies away: which similitude *David* alledgeth of himself, hunted by *Saul*, like the Partridge on the Mountains.

*Q. What Birds are those that are called Prophets twice born?*

*A. The Cock; first an egge from the Hen, after a Cock from the egge; they foretell seasons and changes of weather, according to the Verse:*

Some say for ever 'gainst that season comes  
Wherein our Saviours birth is celebrated,  
The Bird of dawning singeth all night long,  
And then they say, no spirit dares walk  
abroad,

So sacred and so hallowed is that tune.

*W. Sh. k. f.*

*Q. Which are the School-masters of deadliest doctrine?*

*A. Evil company: to which purpose Æsop tels a tale, how the Stork being taken*

ken among our Birds, thus pleaded for favour, in regard she was no bird of rapine, but just, loving, and compassionate to her dam, that she might escape. No, quoth the Fowler, since thou art taken in the like snare, thou shalt taste of the like fare. Yet a certain Chirurgion, as told another, had brought up a Stare, and taught her to speak, Beware of ill company: at last breaking her bonds, soaring amongst a company of her wild-fellows, she was taken with the rest in a net, and was with the rest to be kild, but by her oft repeating her note, she escaped, with better luck then the Stork.

*The use of both to the Reader.*

*The Stare escap'd that was at point to die,  
Because she spoke, Beware ill company:  
But the poor Stork being taken in the net,  
With all her pleading, out she could not get;  
If by ill company thou fall i'th snares,  
Fear the Stork's luck, as well as hope the  
Stare's.*

*Q. What creatures are the most usefull, the most needfull, the most powerfull, either to help or offend men; and which the most susten-  
tative?*

*A. Fire and Water, that heat and cool,  
purge and purifie all things; of which, though  
both be irresistible in their fury, yet we  
conclude,*



conclude, Water the more useful, the more powerfull, the more vitall, bringing forth, nourishing and preserving infinite creatures, more and greater then any other Element; when in the fire nothing doth live but only that doubtful *Salamander*. To which purpose is here annexed a story of a contention that fell between two Idolaters, a *Persian* and *Egyptian*, which of their gods were the most powerful; the *Persian* said, that his god, which was Fire, did consume or deface all other gods, being for the most part either of Gold, Silver, or Wood: being both brought together, the *Egyptian* had bored his wooden god full of holes, filled them with water, and stopped it in with wax, which when the *Persians* fiery god drew neer it, the wax melted, and the water rushed out, and put out the *Persian* god, to his own disgrace, and his servants loss.

**Q.** *What is that, that is the original of more Creatures of several natures then any other?*

**A.** The Egge, out of which proceeds Birds flying in the Air, innumerable creatures swimming in the water, diversity upon the land, as the *Lizard*; and others in both land and water, as the *Crocodile*; two-footed, as the *Hen*; wanting feet, as *Serpents*; with many

many feet, as the *Locust* :

*Q. Of the Fly what thinkest thou ?*

*A.* That there is no creature so small nor despiseable, in which the power and wisdom of God doth not wonderfully appear; contemplate the Fly, that little creature, that deceaseth with a fillip: I do not say, to know where she is all Winter, but tell me whether in her the wisdom of God doth not as much appear, as in creating of that great body of the Sun, the life of her, the nourisher of all creatures; observe with what nimbleness, by her own natural appetite, she moveth her little body from place to place, how she imployeth her many feet. Likewise the Ant, a lesse, a more slow, but a wiser creature; in her consider her providence, her diligence; vouchsafed for their wisdom to be called a people: how they provide their meat in Summer, how they work by Moon-light, fearing weather; how by their diligence flint-stones have been worn by their feet: how they bury their dead, and the like: and then say not but they are as noble a substance as the sky; for that is but a simple inanimate, this a living substance, and therefore by the law of nature, to be preferred before a more noble wanting life: one said merily, he would not kill a Fly, because it might have a father and

and mother ; I am sure the great God is that little creatures Father , if the Sun be her Mother.

*Q. Into how many parts was the world heretofore divided , and whereupon took they their denomination ?*

*A. Into four parts; Asia, Europe, Africa, and America : Asia so called of the Daughter of Oceanus and Thetis ; or , as some say , of Asia , the Son of Manus King of Lydia : it is separated from Europe by the River Tanais, now called Don , by the Sea called Mare de Zabhace : and by Pontus Euxinus, now Marmajor : and by the part of the Mediterranean Sea ; and from Africa, by the River of Nile.*

*Europe of Europa , daughter of Agenor, King of Lydia ; how it is separated from Asia is already shown ; and from Africk by the Mediterranean Sea.*

*Africk, which some say is so called of one After, of the line of Abraham ; it is separated from Europe by the Mediterranean Sea , and from Asia by the River of Nile, by whose occasion Geometry was first found out by the Inhabitants of Egypt, in measuring out their ground and meads overflowed by the River Nilus once a year : for there it never rains, or is other moisture.*

*America*

*America*, or *West India*, so called of *Americus Vesputius*, but first found out by *Christopherus Columbus* of *Genoa*, in the year of our Lord, 1492. It is in manner of an Island, round about invironed with the Ocean Sea.

Q. *How many were the Monarchies of the world?*

A. Four: the first of the *Assyrians*, founded by *Ninus*, about the year of the world 2220. when after it had endured the term of 1655 years, it was lost by *Astyages*, and conquered by *Cyrus*.

The second Monarchy was of the *Persians*, founded by *Cyrus* in the year of the world 3425; which after it had endured 191 years, was lost by *Darius*, and subdued by *Alexander the Great*.

The third Monarchy was of the *Grecians*, founded by *Alexander the Great*, 320 years before Christ: After the death of *Alexander*, it was divided among the Prefects, which in his life time he had appointed in divers Countries; by which division, *Seleucus* was King of *Syria*, *Ptolemeus* of *Egypt*, *Antigonus* of *Asia*, *Cassander* of *Macedonia* and *Greece*; all which Countries were after subdued by the *Romans*.

The fourth Monarchy was of the *Romans*, founded by *Iulius Cesar*, after the building of  
of

Of *Rome* 706 years, and before Christ 47 Years.

This Monarchy flourished about the space of 470 years, after lost and divided; and about the year of our Lord 801, it was restored by *Charles* the Great, and by him united to the Crown of *France*, and by his successors translated into *Germany*, where it remains as a shadow only. of the greatnesse of the ancient Roman Empire.

*Of the six Ages of the world.*

The first Age, from the Creation to the Flood, endured, according to the *Hebrews* 1656. years, which agreeth with *S. Hierome*, *Bede*, *Plato*, and the common Text of the Bible; the 72. Interpreters, and *Eusebius* hold it endured 2242 years. *S. Austine* is of opinion, that it indured 2272 years. From this Age we pass further, intending brevity.

The second Age, from *Noah* his Flood till the birth of *Abraham*, indured, according to the 72 Interpreters, *Eusebius*, and the greatest parts of Writers, 942 years; and according to the *Hebrews*, but 292. In this Age was builded the Tower of *Babel*, the Empire of the *Assyrians* began, and the great City of *Niniveh* was builded, which contained in circuit three dayes journey.

The third age from *Abraham* to *David* which

endured, by the agreement of all Authors  
942. years; during this Age was the peregrina-  
tion of *Abraham*: the beginning of the  
*Amazons*, *Sodom* and *Gomorrhah* destroyed;  
*Joseph* sold to the Egyptians; *Moses* passed  
the red Sea; *Job* the just; *Jason* conquered  
the golden Fleece; the destruction of *Troy*;  
the *Latines* began to rule in *Italy*.

The fourth Age, from the beginning of the  
reign of *David*, till the peregrination of the  
Jews into *Babylon*, endured 415. years:  
during this age the Empire of the *Assyrians*  
was translated to the *Medes*, *Carthage*  
was built by *Dido*, and *Rome* by *Romulus*,  
the destruction of *Hierusalem* by *Nebuchad-  
rezzar*, and thereupon the captivity of the  
Jews.

The fifth Age, from the transmigration of  
*Babylon*, to the coming of Christ, for ever  
blessed, endured, by the agreement of all, 589.  
years; during this Age, *Cyrus* began the Mo-  
narchy of the Persians; the 70. year of this  
Age, the Jews returned to their Country:  
*Plato*, *Aristotle*, and *Demosthenes* flourished;  
*Alexander* won the Monarchy of the world,  
and *Cesar* usurped the Empire of *Rome*.

The sixth Age began at the birth of our Sa-  
viour Christ, and hath endured to this time,  
which is 1667. and shall from hence con-  
tinue to the worlds end.

*Of*



*Of the seven wise men of Greece, their names  
and why they are so called.*

When Wisdom forsook the earth, and Folly was invested in the room thereof, some from small sparks began to assume the name of Wise-men, and they were Greeks; of which *Bias* born in the Haven-Town of *Priene*, in the Country of *Ionia*, was one: *Solon*, born in the Island of *Salamine*: *Chilo*, born at *Lacedemonia*: *Cleobulus*, born at *Linde* in the Isle of *Rhodes*: *Pittacus*, born at *Mytelene*, in the Isle of *Lesbos*: *Thales*, born at *Myletum* in Greece: *Periander*, King of *Corinth*. These were the best of wise-men, it should seem, in this scarcity. For when there were many, notice was scarce taken of any; and yet at this day, in the plenty of wise-men, in the opinions of some true wise, there is no such store; for, say they, It is one thing to speak wisely, another thing to live wisely, another thing to be accounted a wise-man, but the greatest thing to be a wise man; to live by his full knowledge, to give counsel in what he doubts, and to live in the practice of what he knows and learns.

*Of the ten Sybils.*

The first was of *Persia*, called *Sambertine*, which, among other Prophecies, said, *The womb of the Virgin shall be the salvation of the Gentiles.*

The second was of *Lybia*; one of her Prophecies were, *The day shall come, that men shall see the King of all living things.*

The third was *Themis*, surnamed *Delphica*, because she was born and prophesied at *Delphus*, *A Prophet shall be born of a Virgin.*

The fourth was *Cumea*, born at *Campania* in *Italy*, who Prophesied, *That God should be born of a Virgin, and converse among sinners.*

The fifth was the famous *Erythraea*, born at *Babylon*; who especially prophesied a great part of our Christian Religion, in certain Verses recited by *Eusebius*: The first letters of every which Verses being put together, makes these words; *Jesus Christ, Son of God, Saviour.* These Verses are Translated into Latine by Saint *Augustine*, *Lib. 11. Cap. 25.* of the City of God, where they may be read at large.

The sixth was called *Samia*, born in the Isle of *Samos*, which said, *He being rich, should be born of a poor Virgin, the Creatures of the Earth should adore him, and praise him for ever.*

The seventh was called *Cumana*, from the name of the place where she prophesied; she prophesied, *That he should come from heaven,*

heaven, and reign here in Poverty.

The eighth was *Helespontica*, born at *Marmise*, in the Territory of *Troy*, A woman shall descend of the *Jewes*, called *Mary*, and of her shall be born the *Son of God*, his *Kingdom* shall remain for ever.

The ninth was of *Phrygia*, and prophesied in the Town of *Ancire*: one of her sayings was *The Highest* shall come from *Heaven*, and confirm the *Counsel* in *Heaven*, and a *Virgin* shall be shewed in the *Vallies* of the *Desarts*.

The tenth was *Allanea*, surnamed *Tyburina*, because she was born at *Tybur*, fifteen miles from *Rome*: *The Invisible Word* shall be borne of a *Virgin*, he shall converse among sinners, and shall of them be despised. *Lactantius Firmianus* rehearseth divers of their Prophecies, without making any particular mention of them: they are to be referred specially, notwithstanding, as it should seem, unto *Sybilla Samberta*, who wrote 24 Books in verse, chiefly entreating of the coming, miracles, and life of *Christ*, whereunto the sayings of all other *Sybils* are conformable.

*The ten Persecutions under the Roman Emperours.*

**T**He first began in the 13. year of *Nero* in such sort, that the *Christians* were

sain to hide themselves in the Caves of the Earth.

The second, in the twelfth year of *Domitian*, who caused *St. John* the Evangelist to be put in a Vessel of burning Oil, whereof he received no hurt,

The third, was the tenth year of the reign of *Trajan*.

The fourth began under *Marcus Antonius*, and *Aurelius Commodus*, Emperors.

The fifth, under *Severus* Emperor.

The sixth began by the indignation of *Maximinus*, who especially persecuted the Clergy.

The seventh began under the Emperor *Decianus*, and continued cruelly.

The eighth under the Emperor *Valerius*.

The ninth under *Aurelianus*.

The tenth began by the commandment of the Emperors, *Dioclesianus* and *Maximianus Herculeus*; this persecution was far more cruel and general than any of the rest, inso-much that *Dioclesian* in the East, and *Maximianus* in the West, destroyed all Churches, and tormented the Christians with all strange torments.

*The eight times Rome hath been taken.*

1. By the *Gaules*, under the conduct of Captain *Brennus*.

2. By *Alerick*, King of *Gothes*.

3. By

3. By *Genferick*, King of *Vandales*.
4. By *Totila*, King of *Goths*.
5. By the same *Totila*, after *Bellizarius* had re-peopled and repaired it. *Bellizarius* more infortunate then *Rome*, the onely man for Prowess in his time, came after, to the amazement of Greatness, by Fortunes wheeling, to stand by the high-way-side and beg.  
*Date abolum Bellizario*, Give a half-penny to *Bellizarius*.
6. By the *Moors* and *Saracens*, tollowers of *Mahomet* his Law; *Gregory* the Fourth being Pope.
7. By *Henry* the Fourth, Emperour of *Germany*; *Gregory* the Seventh, Pope.
8. *Rome* was lately taken by *Charles*, the last Duke of *Bourbon*, who being slain as he scaled the walls, thereby the Souldiers, without a Head, took more advantage to destroy the City, and committ all kind of enormities, saving that they burned not the Churches, though they spoyled and robbed them to the uttermost, most of the Army being *Germans* and *Lutherans*: This happened to *Rome* in the year of our Lord, 1528. *Clement* the Seventh being Pope.

*The seven Saxon Kingdoms that England was once divided into.*

**T**He first was the Kingdom of *Kent*, which had his beginning of the Saxon *Hengist*, in the year of our Lord 476. and continued 242 years.

The second Kingdom was of *Sussex*, or South-Saxons, which began by the Saxon *Ella*, in the year of our Lord 482. This continued 112. years.

The third Kingdom was of the *East-Angles*, or *East-Englishmen*, and contained *Norfolk* and *Suffolk*: it was first begun by the Saxon *Offa*, in the year 492. This Kingdom continued 376. years, the last King whereof was *St. Edmund*, martyred by the *Danes*.

The fourth was the Kingdom of *West-Saxons*, containing the West-Country of *England*, and had his beginning from the Saxon *Cerdicus*, in the year 522, and continued 378. years. The Kings of this Country subdued, at length all the other 6 Kingdoms, making all the South part of this Island one Monarchy.

The fifth was the Kingdom of *Northumberland*, containing the Countries betwixt *Humber* and *Scotland*, and had its beginning of the Saxon *Ida*, in the year of our Lord 547. This continued the term of 409. years, first



under the *Saxons*, and then under the *Danes*.

The sixth Kingdom was of the East-Saxons of *Essex*, which began by the Saxon *Sebert*, in the year 614. and continued till the eighth year of *Edward* the Elder, 293. years.

The seventh Kingdom was of *Mercia*, containing *Huntingtonshire*, *Herefordshire*, *Glocestershire*, and others, and was the greatest of all the other, taking his beginning of the Saxon *Penda*, in the year 626. and continued from *Penda*, till that *Edward* the elder chased out the *Danes*, about 210 years.

These seven Kingdomes of the *Saxons*, besides that of *Wales* and *Scotland*, were all contained at once in this Island of *Britain*, and continued a long space.

### *Of the fortunate Islands.*

Where the Air is of that singular temperature, the Earth of that fruitfulness, that the Husband-men have their Harvest in *March* and *April*. Here all good things do abound plenty of Fruits, plenty of Grapes, the Woods and Hedges bringing forth excellent Apples of their own accord. There the grass mowed down in 5 dayes space will grow to the length of a Cubit. At *Christmas* they have Summer, and all Fruits ripe. The Earth yields her fruit five or six times a year.

their sowing, every two grains bring forth a thousand.

*Q. Whether are there stones ingendred in any other place then in the earth?*

*A.* There are: and first, the Thunder-stone in the Air, ingendred out of a cold and dry substance: divers precious stones breeding in divers creatures: besides (as *Erasmus* writes) a stone which ingenders in the body of man, which stone may no less instruct us of Mortality and death, than those stones in times past which were usually brought to the Emperor at his Coronation, by the makers of Tombes; that he might chuse, and direct of what sort of Marble, or other stone, his should be made.

*Q. What was the punishment in ancient time for slaves, before Gallies were?*

*A.* Condemning to the Mill; and those that thus performed the labour of the horse, or the wind, had a large fillet put about their necks, that they might not put their hands to their mouths to eat either the meal or the corn; so that what the Jewes were forbid to do to the Ox, these did to men. This is more largely Commented upon by *Thomas Aquinas*, of whom it was said, being a boy, he was called for his silence amongst other Schollers, The mute Ox; but his Master *Albertus Magnus* perceiving

perceiving his studious disposition and sharpness of wit, said, This Ox, if he begin to low, will fill all the World with his lowing.

It is further said of him, that his Master *Albertus* having made the statuary of a man, such A t was used in the resemblance, that with Wheels and Engines so cunningly couched and hid therein, it not onely moved the foot, but the tongue and eyes, and spake some words very distinctly. This statuary he conveyed into his Chamber; his Scholar *Aquinas* being busie at his Book; from whence it went into his study and spake: he, struck into a great astonishment, rushes upon it, throwes it down and breaks it. Oh, (quoth *Albertus*) thou hast at an instant destroyed my thirty years recreation.

*Q. Are the Stars living-creatures, or no?*

*A.* They are not: though there are some that affirm the contrary of the Sun, and the Moon, and some Stars, which they say are animate; and the reason is, because they are commanded to run their course. And in *Jeremy* the Moon is named the Queen of Heaven: and some averr, from the testimony of *Job*, where he saith; the Stars were not pure in his sight, that therefore they are reasonable creatures, and capable of Vertue and Vice.

*Q. How is the Pope compared to the Sun?*

*A.* Of

*A.* Of late times it is said of the Pope, that he is as the Sun and the greater light; Kings and Emperours as the Moon, and the lesser light, and receive their serenity from the Sun.

*Q.* What is the difference between the visions of the Sun and the Moon?

*A.* Under the Sun is seen continual day, every moment heat and pleasure: he beholds men rising, working, walking, dining, stirring, gildeth trees, and flowry meads, and all this by the light of his own light; whereas on the other side, the Moon walks by solitary shadows, and comfortless darkness; hears not the singers in the woods, sees not the labourers in the fields, peeps in upon sleepers and dreamers, so that she may think all mortals dead.

*Of the Eclipse of the Moon, and of the Soul.*

As the interposition of the earth between the Sun and the Moon, is the Eclipse of that light; so the interposition of sin between God and the Soul, is the cause of the Eclipse thereof, and therefore saith the Prophet in the consideration thereof, *Thou hast covered thyself as with a cloud, so that no prayer may approach thy Sanctuary.*

To which purpose, in Allusion whereto, saith an Author, he that looks for stability in

the various change of humane affairs without eclipse or interposition, may as well expect constancy in the Moon, which sometimes seems full, sometimes empty, sometimes not at all, as it did to the Ass, that, drinking in the water, thought he had drunk it up, because at first he saw it in the water, and by and by it was gone, being hid under a cloud; and which further are illustrated in these Verses following;

The wheel of Fortune, and the restless Ocean,  
Are like the Moon their Mistress, still in motion.

*Q. What Art is that that makes use of the vilest things in the world?*

*A. Physick makes use of those things some wonder were created; as of Scorpions, Flies, Wasps, Serpents, Toads, and such like; nothing being so vile, but serves for some use, and many herein effectual, according to the Poet:*

*There's nought so vile that on the earth doth live,*

*But to the earth some special good doth give:*

*Nor ought so good, but strain'd from that fair use,*

*Revolts from vertue stumling on abuse:*

*Vertue it self turnes vice, being mis-appli'd,*

*And vice sometime by action dignifi'd.*

Pope Alexander the fourth disputed on a time at his Table, whether the Commonwealth were better to have many Physicians or to be without? Some said, Better to be without; for 600 years was Rome without, and never in better health. But his Holiness affirmed, he thought otherwise; for, quoth he, if there were no Physicians, the World would scarce contain her People. A worthy answer of the Pope; for if the Physician kills the body, he kills the soul.

Pythagoras called Physick, A divine thing: if it be so, then I hope it cures the soul as well as the body, otherwise the creature is not sound, if he be sick in the nobler part.

Q. Which is the principal of all diseases?

A. Some say the Plague is principal of all diseases; as War the head of all calamities: yet Gluttony kills more than either the Plague, Famine, or Sword: for though all love Health, yet most betray it this way, especially those, *Quibus cœna pœna, culpa culpa, spicula pocula, vagina lagena, prœlia prandia*, whose fare is their snare: whose Healths are their Sickness: whose Warrs are their dinners: for more such have been hurt by naked and flattering Venus, than by armed and ireful Mars.



*Q. What was Theophrastus's complaint at his death?*

*A. That Crowes, and Dawes, and Harts lived so long, being things of so little worth, and mans life was so short, that he lived not to attain the full depth of any knowledge and perfection in this world, as it followeth in this Verse.*

*Skill comes so slow, and Death doth so life crave;*

*That past the School, w're entred to the grave.*

*But we Christians cease that complaint, and say, If we live but to know God as we should, we live long enough: for in the World to come, all fulness of knowledge shall be made manifest unto us.*

*Q. A certain Hermite learned three leaves, and what were they?*

*A. The Red, the White, and the Black: the Black was his perpetual meditation of Death; the Red, the vertue of Christs passion; and the White, blessed Life.*

*Seneca saith, he learned two leaves; Before Age, to live well; in Age, to die well: in this early wisdom so to prepare, that after-grief may not seize upon passed joy.*

*Q. Of old men, and why they are called twice Children?*

*A. Not*

*A.* Not so much for the weaknesse of their age, as for their resemblance otherwise; for first their haire turn white, as most children's are in their infancy: next they have baldnesse or scarcity of hair: Thirdly, want of teeth: Fourthly, weakness, lightnesse of mind; and childishnesse of manners; and then delight they in the company of children, as if they would call them fellows; and therefore, saith one, Old men that carry their legs in their hands, should smell of honesty.

Certain old men rebuked and threatned divers young men, for some misdemeanour towards them as they passed by them in a Church-yard; quoth one of the young men; It makes you the more bold, because you are so near your houses, meaning their graves.

One said, I fear not old age, because I have nothing to accuse me in it.

Another saith, I fear old age, because it comes not alone.

*Quid Puer, quid Senex.*

Take away the first letter from *Puer*, or a Boy, and there remaines *Ver*, which signifieth the Spring.

Take the two first letters from *Senex*, for an old man, and there remaineth *Nex*, which

signifieth Death : and thus are both their natures expressed in both their Names.

*V E R*

*N E X.*

*Q. Some ancients were wont to swear by the number of Four, and what was the reason of that?*

*A. Because no number seemed to be more perfect then this ; First, for because there are four Elements, Fire, Air, Water, Earth : Four seasons of the year, the Spring, Summer, Autumn, Winter ; Four qualities of all things, Hot, Cold, Moist, and Dry : Four parts of the Heavens, East, West, South, and North, &c.*

*Q. Wherefore do the Iews wear the fourth vowel O, upon their breasts?*

*A. One answered thus pleasantly, Because it is a letter of grief for their sin, in rejecting and crucifying our Saviour Christ. Others, because it is a cypher, and like themselves, of no value or knowledge ; or else because they living by Usury, this Cypher, though it be nothing of it self, yet it helps to increase the sum.*

Some compare the letters to men sitting at a feast ; the vowels to learned and grave men that speak with full sound ; half-vowels, to women and young men that sometimes speak, and then modestly : the mutes to boys  
and

and children, that hear others, speak little themselves, but learn.

*Q. What is the most unnecessary letter in the row?*

*A. K, because C is of the same sound.*

*Q. Which letters doth God most punish us with?*

*A. F, P, P, fames, pestis, prelium, hunger, Pestilence, and War.*

*Q. What two monosyllables are those that trouble the whole world?*

*A. Est, & non est; It is, and it is not; the beginning and progression of every contention and controverlie.*

*Q. What letters are those that be full voices and present the knowledge of things?*

*A. The Hebrew, where Alpha signifieth discipline; Beth a house; Gimel fulnesse of voice; Daleth books: And so there are some who from the fulness of the Hebrew letters, do demonstrate the whole History of Christs birth, passion, and resurrection.*

*Q. What one verse is that, that containeth in it the whole Alphabet?*

*A. Gaza frequens, Lybicos duxit Carthago triumphos.*

So this verse contains almost all parts of speech in Grammar:

*Verbum dans mihi Christe tuum, non das mihi verba.*

Such

Such comfort to my heart, O Christ,  
 thy Word to me affords,  
 That it is more than if the world  
 should bring me all her words.

*Q. What language would children speak if they were not taught?*

*A. Quintilian* tells of a King, that for conclusion caused certain children to be brought up in a wood, by one that was dumb, which in the end did pronounce some unperfect sound, which could not be made a speech: Like to that is the Jesuits report of King *Magar*, that caused thirty Infants to be shut up in a solitary place, where though, they were attended upon with all necessaries; yet they should never hear voice, to the end the King might try what language they would speak, because of that Countries Religion he would be of; but the King lost his aim, for none of them spoke distinctly any language, and so the King is still of no Religion.

*Bellum Grammaticale.*

There is a war in words, as there is in Grammar, the School-mistress of words: where the Verb challengeth the worthiest part to her self, for which she alledgeth many reasons: The Noun resisteth them, and saith, without her no speech can stand, as in  
 this

this example following, where is a diverse signification in nearness of words.

*Clava ferit, Clavus firmat, Clavisque recludit,*  
Club strikes, Nail fastens, Key shuts.

*Parere vult mulier, sed non parere marito.*

A woman will bring forth, but not obey her husband.

*Tange Liram digitis, fert Liram arator in agris.*

*Sulcus agri Lira est, dat Lyra tacta sonum.*

And in this last there is *Lyra* for the Harp, and *Lira* for a Furrow; the one for the ground, the other for the sound.

There is also, as there is mystery in words, many mysteries in writing; the juice of an Onion will not be read unless you dry the Paper; some other cannot be read unless the Paper be wet. Some write, placing D for A, and A for D, and so of the rest; a secret kind.

*Q. Who were the best Orators, and what is the chiefest use of Oratory?*

*A. Tully and Demosthenes; Tully was admired more for his tongue, then for his heart: Aristotle more for his heart then his tongue. Plato for both. It is said of Tully, that he had none like him: Of Demosthenes, that he had few. And for Oratory; as wit is the ornament of man, so eloquence is the ornament*



ment of wit, which doth no way so much become it self, as displaying the power thereof in perswading to truth, and dissuading from falshood; with that violence forcing to the end the hardest heart, as the Axe falleth upon the Adamant.

*Q. What is the difference between Logick and Rhetorick?*

*A.* Rhetorick discloseth the hidden Sailes of speech, Logick forceth it forward with Oares. *Cleanthes* being asked the difference between Rhetorick and Logick; first he clutcht his fist, and then he shewed it open.

It is said of *Chrysippus*, that he was so bent to his acute Logical positions, that he would have famished at his Table, if his maid *Melissa* had not put meat into his mouth.

*Q. Some of Ovids friends wisht him to take three verses out of his Epistles that they disliked, and what was his answer?*

*A.* No, quoth he, that face seems fairest that hath some mole.

*A Problems.*

What thing is that that doth with most men raign?

Tell me but in three words, and make it plain.

The Answer.

I will not take three words, but one to tell,  
Tis *right* or *wrong* that both in one word  
dwell :

(same,  
Three words there are, three letters, and the  
From which the world hath *right* wrap't in  
*wrong's* name.

*Lex* in the Latine tongue is the feminine  
gender, in the Greek the masculine ; which  
is the best, as they say, Because she should rule  
as a man, and not to be over-ruled as a wo-  
man: And therefore for the even sway thereof  
it is called the Kings right hand, because by  
it Kings reign, and Kingdoms without it are  
so far from flourishing, that they be nearer  
perishing ; for a Kingdom without justice is  
like a ship without a rudder in the midst of  
the Sea, and under it good men do according  
to the Laws, evil men suffer according to the  
Laws.

Q. How many are they among other faculties,  
that the whole world is governed by?

A. Three, Divinity, Law, and Physick ;  
according to the Verse,

*Theologis animam subiecit lapsus Adami,*

*Et corpus Medicis, & bona Juridicis,*

Our souls, our bodies, goods, by *Adams* fall,  
Are to Divines, Physicians, Lawyers thrall.

Q. What is the reason truth lasts so long?

A. Be-

**A.** Because it is the Image of God : But another, in consideration of our times, said, Because it was so seldom worn, according as these Verses seem to import.

*Omnibus rebus jam peractis,  
Nulla fides est in factis,  
Mel in ore, verba lactis,  
Fel in corde, fraus in factis.*

Englified.

All things finish'd now and ended,  
Nothing's spoken that's intended ;  
Where milk and hony-words proceed,  
There's gall i'th heart, deceit i'th deed.

**Q.** Is it all one thing to lie, and to tell a lie ?

**A.** Not; for he which lies is not deceived himself, but seeks to deceive another ; but he which tells a lie, is deceived himself; therefore a good man must take heed that he do not lie, a wise-man that he do not tell a lie; though most now with *Malchus* servant have their right ear cut off, that they can hear nothing rightly, nor speak any thing truly, which is a most hateful vice : But let every good man say, *Ita me veritas amet, ut ego veritatem tanquam animam meam ; quæ est rara avis in terris* : So I love truth, and truth love me, as mine own soul ; though this be somewhat a rare bird in these times.

**Q.** Is

*Q. Is faith to be kept with an enemy?*

*A.* It is : for we are not so much to consider to whom, as by whom we have sworn, and therefore he is found much faithfuller than thou, which beleeving thee, having sworn by the name of God, hath been deceived, than thou that by that means hast deceived him, though nothing be now more common then so to deceive.

*The Oath which the Ancient swore by, called Joves-Stone.*

This Oath they held very sacred, for he that swore was to hold in one hand a stone, and then to pronounce these words;

*If knowing, I deceive, Jupiter cast me from my Gods, from my Country, and from all happiness, as I cast away this stone.*

*Q. From whom, for the most part, do we hear truth?*

*A.* From childishnesse, from sleep: from foolish, from the drunk, from the mad.

*Lewis 11.*, was wont to say, all things were plenty in his Court, but only truth was scarce. Of which, saith *Tully* in the commendation thereof, it hath so much power, that by no deceit, wit, or cunning, it can be overthrown: and although it hath neither patron nor defender, yet it defends it self, and it is like the blood

blood of the Goat, that will break the very stone in peaces.

*Q. What thing is that for the most part wants successors?*

*A. Vertue and Truth;* for though a man may bequeath his goods by Testament, yet can he neither Vertue nor **Honesty**.

*Q. What is meant by the Riddle in Virgil,*

1. Dic, quibus in terris, &c.

*Englished.*

1. Tell in what part of the earth thou canst behold, looking up, but three yards of heaven?

2. Tell me in what part of the earth, flowers grow, inscribed with the names of Kings, &c.

*A. Of the first, some understand this to be meant of the diggers in silver mines, out of which if any one look up, from thence he cannot behold above three yards of Heaven. And for the second, of these flowers (it is thought) he meant gold and silver, which being coined in money is inscribed with the names of Kings, and the most precious Roses among men: and yet *Virgil* himself then living being asked this question, said, He struck that Crosse in *Grammar*, to torment curious Readers and Interpreters.*

the Golt. *Dictio scripta per l, Germanica, grata*  
*cuique est :*

part Got. *Est tamen l dempta, vox ea nobilior.*

man Gold. This German word with l is large of  
 yet fame.

God. But l substracted, the more noble name.

il, *Germani cunctos possunt perferre labores,*

*O u. inim possent tam bene ferre sitim.*

The Germans to all labours them inure,

O that they could but thirst so well indure!

hou  
 ls of  
 Cleobulus Riddle of the year.

There is a father that hath twice six Sons,  
 and they have thirty Daughters apiece party-  
 coloured, having one cheek white, and  
 the other black, and they never see  
 one anothers face, nor live above twenty four  
 hours.

Q. *There is a thing that is neither Fire, nor*  
*Moon, nor Star, and yet it shines onely in the*  
*night, and what may that b.?*

A. The Glow-worm.

Q. *What is that that stands still on one foot,*  
*and with the other walks round?*

A. A pair of Compasses.

The Crocodiles Syllogism she proposed to  
 the woman whose child she had gotten.

If



I (quoth she) thou shalt tell me true what I intend, I will give thee, thy Son. Quoth she, That thou wilt not restore him me; now therefore give him me because I have told true. Why then, quoth she, if I do restore him thee, thou hast not told true, and therefore I will keep him.

To which purpose, one thus asked his servant, Art thou not a liar? tell me true; but his sophistical servant said, If I be a liar, how wilt thou that I tell true? If I be a liar, I will say I am such a one, that thou mayest know me, not to be such an one.

*Resolve this Riddle.*

The *Cretans* are lyars, saith *Epimenides*, he himself being a *Cretan*; now if the *Cretans* be not lyars, *Epimenides* lied: If the *Cretans* be lyars how did *Epimenides* tell true, he himself being a *Cretan*?

I will now put to thee some questions to find an answer for thy self, to see if thou canst yet swim without cork.

*Q. Since there is no new thing under the Sun, how comes it that in the old world, some say they have found out a new?*

When *S. Paul* wrote to the *Romans*, why did he not write to the Pope?

Objurgatory Letters came to *Jehoram* a wicked

wicked King written by *Elias* the Prophet, when *Elias* was translated into Heaven, his Father *Josaphat* living; now tell me, When and where these Letters were written, and by whom they were sent, *Paral. 2. 21.*

*Q. How comes it that some black stones draw white lines; and white silver, black lines?*

*Mille boves pascunt, vitulorum millia centum  
Musca super vitulum quemlibet una sedet.*

*Englished.*

In a fair meadow are fed a thousand Oxen, and one hundred thousand Calves, and upon every one of these sate a Fly; now tell me how many legs were there in all?

Two young men carried eggs, and as they travelled by the way, at last, the one said to the other, If thou give me one of thy eggs, I shall have as many as thou; to whom the other replied, But if thou give me one of thine, I shall have twice as many as thou. Now I would ask, How many did each of these carry?

*Tot prior ova tulit, quot lustrum continet annos:  
Posterior vaga quot sidera mundus habet:*

5 ——— 7

A certain Mariner transporting thirty passengers

passengers in a ship, of which fifteen were Christians, and fifteen Jewes; there arose a great tempest, so that the ship could not be safe, unless at least half of the goods and half of the men be thrown over-board to lighten it; and then they began amongst themselves to debate and agree after what manner this should be done; at last they were content, that the master should set them all in a round Circle, beginning where he would, and so every ninth Man should be thrown over, till fifteen were gone; the Master sparing the Christians, so ordered and placed them, that every ninth Man was a Jew: and so the Christians were safe, and all the Jews were lost.

*Q. But how was this done?*

*A.* First, he placed them in this Order. 4 Christians, 5 Jewes; 2 Christians, 1 Jew, 3 Christians, 1 Jew; 1 Christian, 2 Jewes; 2 Christians, 3 Jewes; 1 Christian, 2 Jewes; 2 Christians, 1 Jew; and he began to number from the first of the 4 Christians; as for example:

CCCC, IIII, CC, I, CCC, I, C, II, CC, III, C, II, CC, I.

*Q. What labours of all other are the most grievous?*

*A. Dr*

*A. Docentis, Imperantis in bello, Precantis, Parturientis :*

Of him that teacheth, of him that commandeth in Warr, of him that prayeth, of her that bringeth forth. The vulgar say, the labour of the hand, but the wise say, that of the mind; which not only wearies the body, but dries up the bones, and hastens old Age and Death, whereas the other is healthful to both. A certain woman told King *Antigonus* that he was happy, because he was a King: O Mother, quoth he, if thou diddest know the many cares that are worn with this Diadem, thou wouldst not take it up from the dirt.

Some say, the care of the Magistrate, although much lies upon the Church-man, but more upon the Magistrate, that hath not onely the care of Soules, but of bodies and goods, and therefore they are called gods.

For the care and pain in child-bearing, no man doubts; and experience maketh manifest, the miserable Mother to have anxiety and grief of minde before, in, and after: and the more, that when she hath brought forth, it is the Enemy of God, and effect of her sin, insomuch that one woman said, she had rather die ten times in the Warrs, then

then once to hazard the danger of child-birth  
Thus *Luther* distinguisheth of these labours,

Sudor { *Oeconomicus*  
          { *Politicus* } est { *magnus,*  
          { *Ecclesiasticus* } { *major,*  
                                  { *maximus.*

The labour { Husband-  
of the        { man, } is { Great,  
              { Magistrate, } { Greater,  
              { Minister, } { Greatest of  
                                  { all.

Yet since the Vulgar lightly esteem this labour of the mind, and think much that their labour of body should so farr extend to maintain the honour and leasure of mind, I will thus propose an example: When Cattel could speak, it is said, the Sheep said unto their Master, We think we have hard measure at thy hands, in that thou takest from us both Wooll, Cheese, and Lambs, and without allowance from thee, turnest us to seek our living from the Earth, when to thy Dogg, that yields thee none of these comforts, thou impartest thy bread from thine own hand: but then the Dogg replied, All this I have, and deservedly it is to me due, for I am he that preserves and keeps you from the theft of Men, and from the rapine

pine of the Woolf: the Sheep hearing that, was content the Dog should have a greater allowance.

*S. Martin* seeing a Sheep new shorn, said, this beast hath fulfilled the Commandement; for she, having two Coats, hath given one to him that wanted.

Of *J. Hus.* and *M. Luther.*

Of *Hus*, his adversaries were wont to say. That he had the sound of the Goose: but he prophesied, that after 100. years a Swan should come, whose shriller note should more tingle their ears, and oppose their errors, whose fore-runner he was: they burned his Bones many years after, but cannot deface his Memoriall: and *Luther*, which was his Swan, did accordingly after succeed.

This grave and reverend man upon a time reproving a disordered, lustful, and ireful li-  
rer, was answered by him, that his exorbi-  
ant and irregular Life proceeded from the  
corrupt motions and affections of his heart,  
which he had laboured, but could not sup-  
press: No (quoth he) why though it be im-  
possible for you to forbid the Birds to flie  
over your head, yet notwithstanding you



may keep them from making their nests in your hair.

*Q. What creatures are those that excel man in the senses?*

*A.* The Bore in hearing, the Spider in touching, the Eagle in seeing, the Ape in tasting, the Vulture in smelling, according to this following Verse here formerly Expounded;

*Nos aser auditu præcellit, aranea tactu,  
Vultur odoratu, linx visu, simia gustu.*

*Q. When is dirt handled by dirt?*

*A.* When the Potter worketh his vessel.

*Q. What household-creatures are those which never by nature grow gentle to a mans hand, nor never by Art?*

*A.* The Fly, the Swallow, and the Mousse.

*Q. What Creatures of all other are the slowest, and which the swiftest?*

*A.* The Snail, and the Eagle, which upon a Contention between them, whether should come first to a place, three dayes were assigned them, during which time the Eagle trusting to her present swiftness, loytered, and deferred so long to the last, that the Snail crept there before her. This Fable admonisheth continual Progression and study to be more effectual to attain Wisdom, than the seldom hasty snatches

of the too confident in his own ability and strength.

*Q. What City is that that is founded in the waters, compassed in with waters, and hath no other walls, but the Sea?*

*A. Venice*, situate in the bosome of the *Adriatick* Sea, which hath continued unshaken or conquered since the first building 1152. years, and at this present famous in Buildings, Riches, and Government.

*Q. Whereupon did the Antients name England?*

*A. England ab Angulo*, as being an Angle of the World, ingirdled round about by the Sea, no where embracing the Continent, having within it plenty of all things; and comely Personages the Possessors; as *Saint Gregory* on a time said, seeing certain English youths at *Rome*; Well may they be called *Angli*, English; *quia vultu nitent ut Angeli*, because their faces shine like Angels.

*Q. Why was it called Britannia?*

*A. Either from Brutus*, or *Brito*, a King; or rather, as Master *Cambden* hath it, from *Brish*, that is, Woad, or Oade: and *Færie Regio*, because the Inhabitants used to paint themselves with Woad, or Oade.

*Q. What thing is that, being blind it self, leads the blind, and bears it?*

*A. A staffe.*

*Q. What is the Proverb of going to Rome?*

*A. He that goes first to Rome sees a bad man: he that goes the second time, meets with him: he that goes the third time, brings him home. As one said of a lewd woman, He that looks upon her with delight, is in his way to Hell: he that talks with her, mends his pace: and he that enjoys her, is at his journeys end.*

*Q. How should Man and Woman be made like in Marriage?*

*A. Let the man be inferiour in state and birth, and then marriage makes them equal: she the better in descent and substance, he in sense and sex.*

*Solon the Philosopher said, upon the Marriage of his friends Daughter, Whosoever this way hath got a good Son-in-law, hath found a Son, or rather better than a Son: but who so hath found an evil one, hath lost a Daughter. Likewise another Philosopher having lost his Wife, said, O Philosophy, thy precepts are tyrannical, for thou biddest us love: and if we lose what we love, thou biddest us not grieve.*

*Q. By what means shall a young Papist  
Vench*

*VVench be as it were both a VVife and a VVidow,  
and be sure to keep fasting dayes and nights  
enow?*

*A.* By marrying with an old and impotent Husband: but the quietest marriage, saith one, is that, when the wife is blind, and the husband deaf.

*Q. Quid facies Veneris faciem cum veneris ante?*

*Ne sedeas, sed eas: ne percas per eas.*

The conceit of these Verses lies in the Latine words, which cannot be expressed in the English; the question, *VVhat wilt thou do when thou comest before the face of Venus?*

The Answer, *I will go and not stay, least I perish in that way.*

*Q. VVhat was the saying in ancient time concerning friends?*

*A.* That it was good to have friends: but bad to need their help: for friendship now adayes depends upon great fortune and little need: as the Poet said,

Who never wants, shall never lack a friend:  
And who in want a hollow friend doth try,  
Directly seasons him his enemy.

But, say we, such a one as is only a friend in words, is as bad as he that co'ns false money: and therefore,

*Fide, sed ante vide ; qui fedit, nec bene vidit,  
Fallitur ; ergo vide, ne capiare fide.*

He that trusts before he try,  
May repent before he die.

*Socrates* being reproved by his Wife, for that he had prepared no better fare for his friends : quoth he, If they be our friends, they will not care ; if they be not, we will not care : if they be good, here is enough ; if they be bad, here is too much.

*Q. Why is gold esteemed the most precious of all metals ?*

*A.* Not only because it indures the fire, but for many other causes ; pure gold expel poison ; and therefore if poison be put into a cup of gold, there will be a boyling and struggling strife to expel it : it is restorative and Physicall both for body and estate ; the wind and the calm both of Sea and Land : and the prize for which so many toil and fight ; and yet is Iron more necessary for mans use many wayes than it. In *Europe*, Iron is esteemed at a low rate, because of the plenty ; but in the *Indies* it hath been esteemed dearer than Gold ; where we have sometimes known fourteen pound of Iron to have been exchanged for 350. pound of Gold ; and where this is of no value, there  
contention

contention is of no force ; for in the *Indies* a whole Household will live quietly under one roof together, and that roof but of some large shell ; and lightned night and day with the Lights of Heaven , the Sun and the Moon ; which condemns our discords and covetous dispositions , whereas we pine our selves to the graves, and then leave it to posterity; according to the Verse ;

*Dum potui rapui, rapiatis quando potestis.*

*Q. Whereof was Money at first ?*

*A.* At first it was Tinn, after Silver, last of all Gold , quite opposite to the times and manners ; for at first they were Golden, after silver, but now we have the Tinn and Iron Age; and thus is the Wine changed with the Vessel.

*Q. What gain is most lawful and honest ?*

*A.* Not Usury, that, like the Viper, eats off the Fathers head that lends, and the Mothers Bowels that borrows. The most secure and honest gain is husbandry , as one thus hath it ; To seek gain by wars, is wickedness ; by Sea, dangerous : by deceit, sinfull : by Husbandry, lawful. For first, if thou respect the health of thy body , which is to be reckoned among the chief goods , no life more wholesome : if frugality, no where more useful : if uncorrupted gain , no where



more innocent : if integrity of life, no were less tainted.

*Q. Who are those that have fed others with their own harms ?*

*A. Souldiers in the Low-countries and Germany.*

*Q. Who are those that Fortune never favours ?*

*A. The over-timerous man : for his own fear presents some difficulty to discourage him in matters of most easie Atchievement : and therefore as the Poet said ;*

*Quisquis apes undasque timet, spinasque roseti,  
Non mel, non pisces, non feret ille rosas.*

Who fears the Bee, the Water, prick o'th Rose :  
Shall have no Honey, Fish, nor Flowers for's Nose.

*Or thus.*

Who fears a sentence, or an old mans saw,  
Shall by a painted cloth be kept in awe.

And therefore, *Audaces fortuna juvat.*

*Q. What is the meaning of these words, when we say, As safe as a Fish?*

*A. Because when all other creatures perished in the Deluge, the Fishes were only safe. And of that when we say, As dumb as a Fish: Because no creature but can make some kind*

kind of noyse or sound, but onely the Fish that is solely mute.

*Q.* Is that compact lawfull between the living, that the first-dead should return to the longer liv'd, and shew the estate of the other world?

*A.* In Popery it is, and hath been useful; for so, say they, *Marcellus Ficinus*, returned after his death, and shewed where he had been, and what he had seen. But we are taught otherwise, that we are not to seek truth from the dead; neither could the Glutton obtain, that *Lazarus* should forwarn his brethren.

*Of the six Voyces in Musick.*

*Fama latere nequit, micat ut Sol inclyta virtus.*

Fame and Vertue can be no more hid then the Sun.

*Q.* Who be those that for the most part sing to them that either sleep or cry?

*A.* Nurses.

*Q.* Who is the best *Arithmetician* of all other?

*A.* God; for he hath made all things in number, weight, and measure: Likewise he numbers the stars, our tears, the hairs of our heads, our dayes, our bones.

*Pythagoras* opinion of leaving pictures behind men for a memorial to their posterity, whereof he saith : The body is but the case of the mind ; and he sees and knows the least part of man, that sees and knows onely his body, than which more cannot be pictured ; therefore saith he, Those that leave but the picture of the body, leave but an image of an image to posterity.

*Of the good of learned men.*

When the Plague had consumed all *Greece*, *Hippocrates*, by firing a whole wood, purged the Air. So *Tully*, by his wisdom rescued *Rome* from the conspiracy of *Cataline*, and therefore was called *Pater Patriæ* : Of whom one thus writes :

*Defendi, tenui, velui, face, cade, cruce,*  
*Civis, Dux, Consul, &c. See Virgil.*

*Q. What two wonderful men were those, the one whereof was a Traveller through the Sea, and the other a Waggoner through the Aire?*

*A. Moses and Elias.*

*Q. What were the names of those two thieves that were crucified with Christ?*

*A. Dismas and Gismas ; as some Authors do aver. Dismas the happy, and Gismas,*

was the wretched, according to the Verse

*Gifmas damnatur, sed Dismas ad astra levatur.*

*Englified,*

*Difmas* the happy to repent, though late;  
For though at last, his sorrow was yet true:  
*Gifmas* that died in his most wretched state,  
Was the unhappy that no mercy knew.

*Q. What four things are those that overcome one another?*

*A.* 1. Death overcomes Man.

2. Fame overcomes Death.

3. Time overcomes Fame.

4. Eternity overcomes Time.

*Q. Three occasions many times moves debate, and what are they?*

*A.* 1. To talk with him that is angry.

2. To send him of an errand that is weary.

3. To wake a man out of sleep.

*Q. Three things should be always at home, and what are they?*

*A.* The Hen-roost, the Cat, and a beautiful Wife.

*Q. How many things are required in a woman to be perfectly beautiful?*

*A.* It is said, that all the beauties in the world

world serve but to make up one perfect beauty; where one brings a good cheek, another a handsome nose; the third a faire fore-head; one is wise till she speaks, another handsome till she goes, a third pretty till she laughs; one hath a slender body, another a pleasant speech, and some other comely gate; all which must concurr to make up one absolute beauty.

Some other there are that say, that a woman, to be perfectly beautiful, should have all these indowments and oppositions, that is to say, 3 Hard, 3 Soft, 3 Short, 3 Long, 3 Black, 3 White: 3 Hard, her Breasts and Buttock; 3 Soft, her two Hands and her Belly; 3 Short, her Nose and her two Feet; 3 Long, her fingers and her side; 3 Black, her Eyes and her Hair; 3 Red hed, her Cheeks and her Lips; 3 White, her Thighs and her Neck.

*All these fair Letters in one golden Book,  
Wh t Cynick might be blam'd to unclasp and  
look?*

But now for the most part, in stead of  
all, and many times any,  
*With Tyres and Cloaths our judgements bri-  
bed be,  
And woman is least part of what we see.*

*Q. The*

*Q. The old saying is, A good Horse should have fifteen properties from other creatures, and what are they?*

*A. 3 Of a Man; 3 of a Woman; 3 of a Fox; 3 of a Hare; and 3 of an Ass.*

*3 Of a Man, that is bold, proud, and hardy.*

*3 Of a Woman, fair breasted, fair hair, easie to leap upon.*

*2 Of a Hare, a great eye, a swift foot, and a dry head.*

*3 Of an Ass, a big Chine, a flat Leg, and a good Hoof.*

*3 Of a Fox, a fair taile, short ears, and a good trot.*

*Q. What three properties are principally required in a good Inn-keeper?*

*A. 1. To be patient as Job. 2. To be as provident as Philemon. 3. As merry as Hector.*

*Wisely liberal, and cheerfully frugal, sometimes to impart to his Friends: For as one writes;*

*Two dishes well drest, and welcome withal,  
Both pleaseth thy Guests and becometh thy Hall.*

*And as another saith,  
Dat bene, dat multum, qui dat cum munere  
multum.*

Who



Who kindly doth small gifts bestow,  
Out-poyse the great with churlish show.

*Q. Wherefore hath it antiently been accounted good luck if a VVolf cross our way, but ill luck if a Hare cross it?*

*A.* Our Ancestors in times past, as they were merry conceited, so were they witty; and thence it grew, that they held it good luck if a Wolf crost the way, and was gone without any more danger or trouble, but ill luck if a Hare crost and escaped them that they had not taken her.

*Q. VVhat three Churches are those that have their severall Prerogatives before any other in the Land?*

*A.* *Paul's*, *VVestminster*, and *Salisbury*; *Pauls* for her Antiquity, spaciousness, and strength. *Westminster* for Curiosity and Workmanship, being two and fourty years in building, as it is afore recited. *Salisbury* for variety of Pillars, Windows, and Gates. Secondly, *Pauls* for the continual society of Living: *Westminster* for her Royal Sepulchre of the dead: *Salisbury*, for her Tripartites, Calculation of the year, having in it as many Windows, Pillars, and Gates, as there are Dayes, Hours, and Moneths in the Year; of which a famous Antiquary thus writeth:

Wonders

Wonders to tell how many dayes  
In one whole year there been :  
So many windows in one Church  
Men say are to be seen.  
So many pillars cast by Art,  
Of Marble there appear,  
As there are hours in just account  
Throughout a compleat year ;  
So many Gates do entry give,  
As months one year doth make,  
A thing well known for truth,  
Though most it for a fable take.

Unto which may likewise as a fourth be added, though inferiour to the rest, for spaciousnesse and bulk, yet famous for the roundnesse, neatnesse, and Monuments therein preserved, of which it is thus delivered ; *Heraclitus*, Patriarch of *Jerusalem*, consecrated a Church for Knights Templers, so called at the first institution, about the Year of our Lord, 1113.

And at that time they dwelt in a part of the Temple hard by the Sepulchre, whereof they were so named, and vowed to defend the Christian Religion, and the holy Land, and Pilgrims going to visit the Lords Sepulchre, against Turks and Infidels ; some of their Images are to be seen with their leggs

legs across, for so they were laid buried in that age, that had taken up the Crosse (as they termed it) to serve in the Holy Land, amongst whom was *William Marshal* the elder, a most powerful man in his time, *William* and *Gilbert* his Sons, Marshals of *England*, and Earls of *Pembroke*; upon *William* the elder his Tomb, some years since, was read in the upper part, *Comes Pembroehia*, and on his side these Verse;

*Miles eram Martis,*

*Mars multos vicerit armis.*

In proceſſe of time, when with insatiable greedineſſe they had hoarded up great wealth by withdrawing Tythes from the Church, appropriating ſpiritual things to themſelves, and other bad means, their riches turned to their ruine; for they fell at variance with other religious orders, rejecting their obedience to the Patriarch, procured envy of the common ſort; and in the year 1312. this Order was condemned of impiety, and by the Pope's authority utterly aboliſhed, and the poſſeſſions aſſigned to the Hospitalier Knights of Saint *Iohn* of *Jeruſalem*.

It is apparent out of ancient Records, that in this place after the expulſion of the Templers, was the ſeat and habitation of

*Thomas*

*Thomas Earle of Lancaster*, and of *Sir Hugh Spencer*, King *Edward* the seconds Minion: afterwards of *Sir Amyer de Valence* Earle of *Pembroke*, and in the end turned into two Colledges or Innes of Court: and so much of the Temples, the antiquity thereof, and the Monuments therein.

*Graves-Inne* is so called, because it was anciently the dwelling-house of the Lord *Gray* of *Wilton*: *Lincolnes-Inne*, of the Earles of *Lincoln*.

*Q. What three Rivers are those that have the precedency before others ?*

*A. Thames*, *Severne*, and *Trent*; *Thames* renowned for the stately buildings she passeth by, and for Swans, and ships that she beareth: *Severne* for her swiftness and beautiful Shores: *Trent* for her variety of floods and fish, which some think to be so called of *Trent*, a French word, which signifies thirty, because it is said she beareth thirty several sorts of Fish, and thirty Rivers fall into her flood.

*Q. What Forrest was that which was erected out of the Ruines of most Churches, Townes and Villages, of any other in the Kingdome ?*

*A. New Forrest* in *Hampshire*, which *William* the Conquerour to Erect, pulled down

down six and thirty Churches, all the Towns and Villages and Houses farre and near, and brought all within thirty miles compass to a Forest for wilde Beasts; for which hay-nous Offence the judgement of God soon overtook his Posterity: for *William Rufus* his second Son, King of *England*, in this Forest was shot thorow as he was hunting, by *Walter Terrill*, shooting at a Hart, and so dyed: one of his other sons was blasted with a pestilent Aire; his Grand-childe pursuing his chase was there hanged amongst boughs, and so ended his life. And thus much of the large Forest in this short discourse, for Example and History.

*Q. What two Halls are these, famous for their Buildings, Courts, and adjacent Offices before any in this kinde to be preferred?*

*A. Westminster-Hall, and Guild-Hall, the one built by King William Rufus, of Irish-wood, in whose top no Worms nor Spiders breed, though some venomous Creatures sometimes crawl below, being of that continent and spaciousness not to be paralleled with the widest plat of ground in Christendome: which may be called the English Moderator, for that it can end a Controversie, when no other place nor party may or can.*

*Guild-Hall* for her continual causes and sittings,

sittings, *London* being the Lady of Cities, and she the Ladies Chamber, wherein at the first entrance the Statues of two Gyants huge and terrible present themselves, which for discourse sake (their antiquity being such as few do relate of) shall here be briefly unfolded. These two Giants lived both in this Island at one time, 1200. years before Christ; at this time this Island was a desert, and inhabited only with a few Giants, which at *Brutus* landing at *Totness* in *Devonshire*, fled to their caves and desarts, where they lived: But after *Brute* and his *Britains* were settled, they tilled the ground and built Cities, and called the Island after *Brute*, *Britain*. And *Corineus* calleth that portion thereof that fell to his share *Corinea*, after the corruption of speech *Cornubia*, now *Cornwall*, being as the Horn of *Britain*. This *Corineus* was of mighty strength, and took great delight to combat with other Gyants, and none was able to withstand him; but at last one *Gogmagog* was found, that on a day with thirty other Gyants assaulted *Brute* and his company, as they were sacrificing to their gods. by whom the rest of his company were slain, and he himself taken and kept alive, because *Brute* intended to see a single combate between *Cori-*



*neus* and him. *Gogmagog* was likewise a Gyant of such puissance and stature, being twelve cubits high, that he could pull up a great Oak at one pull, as it had been a hawthorn wand. Now both these Gyants being brought together, *Corineus* laid by his armour, and challenged his Combatant to handy-gripes; who at the first came upon him with such violence, that he crushed in pieces three of *Corineus* ribs, two of the right side and one of the left: wherewith *Corineus* mightily enraged, redoubling his strength, threw him upon his shoulder; and so carried him to the top of a rock, and threw him down headlong into the Sea, where he was bruised and broken with the fall into pieces and so dyed, and the place is called to this day *Gogmagogs-leap*.

And now, since we have spoken something formerly upon occasion of *Brute*, and his Britains, the first Inhabitants of this Island, it remaineth that we set down the several changes of Regal succession in this Kingdome, and by whom they were brought in, which were, as followeth, five in number.

1. The Britains by *Brute*, who reigned in this Kingdome 24. years, and before his death divided it amongst his three Sont,

Albion, now England, to Lochrine; to Albanach, Scotland; to Camber, Wales; which went on in a longer succession.

2. The second was by the Romans, by the arrival of *Julius Caesar* here, who partly by himself, and his succeeding Roman Emperors, Lieutenants, and Tributary British Kings, continued here a government for the space of 500. years.

3. The Saxons the ancestors of Brittaines by *Hengistus*, in whose time this Island was divided into seven Kingdomes, which in this book are formerly recited.

4. The Danes by *Swaynus*, whose government continued here some 25. years.

5. The Normans by *William* the Conquerour, who vanquished *Harold*, subdued this Kingdome, just 40. years after their conquest of Normandy.

Thus men and Kingdomes change, and ever shall  
Untill one generall change run over all.

And now as at English feasts so I regret,  
Matter more light, to make the end more sweet.

*The Proposition and Reso'ution of the  
Garland.*

**B**Etwixt two Sutors sate a Lady fair,  
Upon her head a Garland she did wear:  
And

And of th' inamoured two the first alone,  
 A Garland wore like her, the other none:  
 From her own head she took the wreath she  
 wore,

And on him plac'd it that had none before :  
 And then these Lovers brows were both  
 about

Beset with Garlands, and she fate without :  
 Beholding then these Rivals on each side  
 Of her thus plac'd and deck'd in all their  
 pride ;

She, from the first mans head the wreath  
 he had

Took off, and therewith her own brows she  
 clad ;

And now this Lady and the second were  
 In Garlands deck'd, and the first man fate  
 bare ;

Now which did she love best, of him to  
 whom

She gave, or him she took the Garland  
 from ?

*Reply.*

**I**N my conceit, she him would soonest  
 have,

From him she took ; not him to whom she  
 gave.

For to bestow, divers respects may move,

But

But to receive, none should perswade but  
love;

She grac'd him much, on whom her wreath  
she plac'd;

But him whose wreath she wore she much  
more grac'd.

For, where she gives, she there a servant  
makes,

But makes her self a servant where she  
takes.

Then where she takes, she honours most,  
and where

She doth most honour, she most love doth  
bear.

**N**OT born, NOT dead, NOT christned,  
NOT begot: (Not;

LO, here she lies, that was, and that was  
She dy'd, was born, begot, baptiz'd, and more

Was in her life Not honest, not a whore.

Reader, behold a wonder rarely wrought,

Which whil'st thou seem'st to read, thou  
readest Not.

*Upon the Popes mending of the*

**EPHEMERIDES**

*Janidm Ephemerides correxit Papa, nefandum  
Doctrinam & vitam ut corrigat, equis erit?*

**Q.** To whom are blows most due?

**A.** *Nux, Asinus, Campana, piger sine verberibus  
cessat,* *Hac*

*Hæc dura, hic tardus; hæc tacet, ille jacet  
Sed simul ut ferri plagam sensere velu'mi,  
Hæc cadet, hic pergit; hæc sonat, ille studet.*

## Englished.

The Nut, Ass, Bell, and slothful Hinde;  
Hard, slow, still, sluggish lie:  
But when the several stripes they find,  
They fall, Crawl, call and learn, in forth he eby.

## Or thus.

The Nut falls down, the Ass creeps on, the  
Bell full load doth cry;  
The slothful learns, and several stripes makes  
each their Vertues try.

*Vir, Si caput accipias, summo cum ventre vi-  
gebit.*

*Tus, Sume pedes imo cum ventre, & serviet  
aris;*

*Virtus, Immo conciscet mortem, sine ventre bi-  
penni;*

*Vis, Dexter pes capiti si jungitur opprimit ho-  
stes.*

*Rus, Cum pedibus ventrem ferro proscindit  
arator;*

*Virtus, Si capias totum, Laudem mortalibus  
affert.*

The

The Epitaph upon a Beggar.

*Nulla mihi vivo domus, at nunc certa sepulto  
est.*

*Vita est paupertas, Mors mihi divitiæ,*

*Vita mihi exilium, requies est certa sepu-  
chrum;*

*Vivus eram nudus, mortuus ecce tegor.*

Englished.

No house I living found, but dead, a grave;  
And in that as much room as rich men  
have:

My life was banishment, in death here na-  
ked,

Time cloath'd, and covered, that in life went  
naked.

There is a thing which hunger cannot kill,

Although a thousand years it sleepeth still;

And 'tis a wonder, though it common be,

Beyond the depth of man's capacity.

For if awake, he doth no minute live,

Unless unto it present food you give:

And what it is, if you desire to know,

It is the spark that from the flint doth goe.

*Est quædam scribenda notis bis quatuor arbor,*

*Symposiis aptas ferre sueta nuces;*

*Unde notas si tres postromas dempseris, inter*

*Mille alias unam vix reperisse queas.*

A tree there is eight letters do express

The name and nature: but three last being

gone,

Q

It



It signifies a thing you may well guess,  
So rare, that in a thousand scarce there's one.

It is said of *Castanea*, for a Chest-nut, take  
away the three last letters, and it is *Cast*,  
*chaste*, a thing so rare, as one saith, If dreams  
and wishes had been true, since Popery, there  
had been scarce a Maid found to make a Nun.  
Or verifie this,

*Quidnam illud ?*

*Materia infœlix, detracta cadavere, forma  
Tam varia, ut nec ego me mihi nosse queam :  
Haud melius fatum : nam pendeo more latronis,  
Ingenium sic me furis habere putant.  
Si dederis, servo; servatum reddo potenti,  
Non nisi at auriculis tracta referre volo.*

*Englisht.*

Unhappy matter from a carcass dead,  
I was thus stript from it that had me bred,  
Unto no better fate but to betray,  
And bound a prisoner that I cannot stay :  
Cut was I to be hang'd down to the knee,  
But some are better hang'd for cutting me.  
What's giv'n, I safely keep, and back re-  
store,  
But first I'm pull'd by th' ears to ope my  
door.

*Pal-*

*Pulcherrima Dissertatio Monialis  
& Juvenis.*

**Mo.** *Me tibi, teque mihi genus, etas, & decor  
aquant;*

*Cur non ergo pares ambo in amore  
sumus?*

**Ju.** *Non hac veste placet albis, nigra vestis a-  
matur:*

*Quae nigra sunt fugio, candida sed per-  
amo.*

**Mo.** *Veste sub hac nigra niveam tamen aspice  
carnem.*

*Quae nigra sunt fugias, candida mem-  
bra petas.*

**Ju.** *Nupsisti Christa quem non offendere fas  
est.*

*Hoc velum sponsam te facit esse dei.*

**Mo.** *Deponam velum, deponam cetera quaeque,  
Intraboque Torum, nuda puella, tuum.*

**Ju.** *Si careas velo, tamen altera non potes esse,  
Vestibus ablatis, non mea culpa minor.*

**Mo.** *Culpa quidem, sed non gravis, & sic esse fa-  
tebor;*

*Est quoque peccatum, sed veniale tamen.*

**Ju.** *Uxorem violare viri grave crimen habetur,  
Sed gravius sponsam te violare Dei.*

**Mo.** *Vicisti nostrum sancta ratione furorem,  
Gaudeo quod verbis sum superata tuis.*

*English.*

*A Dissertation or Strife between a hot-blooded Monke, and a chaste young Votary Virgin.*

*M.* Sith both our age, our Sex, and all do move,

Why dost not me respect, since I thee love?

*V.* Thy Vesture pleaeth not, love others black,

'Tis white I like, that fits a lovers back :

*M.* Under this Robe of black, behold white skin ;

Though black thou dost exclude, let whiteness in.

*V.* To Christ thou art espous'd and wedded now,

And this black robe is whiteness to thy vow :

*M.* My vail I cast aside, that so hath bred

This thy dislike, t'enjoy thy naked bed.

*V.* Thy vail though thou forsake, thou art the same,

Nor is my sin the lesse, nor less the shame.

*M.* A fault I do confess it is, though small,  
And if a sin, it is but venial.

*V.* To violate mans spouse, is great of crimes :

But more thy sin, being Gods, a thousand times.

*M.* With

*Mo.* With holy reason thou hast subdu'd my  
madness.

To which, I overcome, subscribe with gladness.

*Some short Discourses, and Stories*

Two Cardinals, familiar acquaintants, came to a conceited Painters shop in *Venice*, to behold the Pictures of *St. Peter* and *Paul*; and in the way of merriment they told him, he had made their faces too red. O, quoth he, that was my chief care, and such they are in Heaven, blushing to see, how, and by what men this Church is now governed, and by their pretended successors.

A certain Heathen King drawn by a reverend Bishop to Christianity, and to be baptized, and having put one foot into the water, and about to set in the other, he drew it back, and first asked, Where he thought the greatest part of his Ancestors were? and hearing the greatest part to be in Hell, he plucks back his foot, and said: It was safer to follow the great number than the less, and so would go no further therein, and within three dayes after died.

*Alexander* the Great bid a Philosopher whom he loved, ask what he would of him and he would give it; he asked Immortality;

(quoth he) How can I, being a mortal Man give thee that? What then (quoth he) if thou acknowledge thy self so, why doest thou not rest in thy own Kingdom, but setst all the world against thee, and thy self against all the world, as if thou shouldst never die?

*Aloth*, the Mother of *St. Bernard*, dreamed that she saw a white whelp in her belly, and heard him barking: which after being expounded, from thence was prophesied, that she should be the mother of such a whelp, which should be the keeper of the House of God, and a great barker against his enemies: which afterwards was totally verified.

One told King *Alphonfus*, That he dreamed he would give him a bag of Gold; but (quoth the King) you are no good Christian, if you hold dreams to be true.

One came to a Trades-man in the seeming habit of a Scholar, and desired something to support his necessity: who demanded of him first, What he had been, and what he now profest; (quoth he) I have been a Traueller, am a Schollar, and profess the seven Liberal Sciences. Now, out upon it (quoth he) that ere thou saidst it, and beg with thy Seven Arts, when I that have 7. children, besides a Wife more than 7. more, with this one mechanical and illiberal trade, liberally maintain

tain all these : away then with all thy skills, and learn this lesson of me, to keep thee from the gallows, begging, or the stocks.

One, cut deep into the head in a foolish fray, came to a Chirurghion to be dressed, who searching to see if his brains were not perished, and not easily finding them, O quoth he, do you think I have any brains, that so rashly entred so unlucky a brawl?

*Of the unhappy Tree.*

*Pavus* came weeping to his Neighbour *Arnis*, and said, My friend, I have a Fig-tree in my Garden, an unlucky tree, on which my first Wife hanged her self, and then my second; and now lastly my third: quoth *Arnis*, I wonder thou hast found tears for so many mischances; How many crosses hath this tree born for thee? give me some of the branches, that I may set them in my Garden.

A certain jealous Husband holding his young Boy in his arms, fetcht a great sigh; quoth his Wife, Why sigh you Husband? Because I am doubtful whether this child I so love be mine own: quoth she, Of that I will resolve you presently; so taking the

Q 4

child



child in her lap, quoth she, You will grant him to be mine; which being granted; Then quoth she, to put you out of all doubt, here, I give him to you freely from mine own hand, and so be sure henceforth he is yours.

It is read of a Son of a certain Carpenter that being unlearned, had notwithstanding carved upon some of his Fathers spears, *Dominabor a mari usque ad mare*: I shall bear rule from sea to sea: a Priest coming by and reading it, and finding the boy unlearned, perswaded his Father to put him to the School, which he did, and he became afterward to be Pope Gregory.

### Of Pope Joane.

*Papa, pater patrum, peperit papissam papillum;  
Est Successio ubi papa papam peperit.*

She was after the time of Charles the Great, in the year, from the birth of Christ, 154. and she governed the Apostolical seat two years; and some moneths and dayes; she held this rule.

*Nascitur indigne per quem non nascitur alter:  
Indigne vivit per quem non vivit & alter.*

A certain Jew being become a Christian, brought to King Alphonfus to sell, a Picture of

of St. *John the Baptist*, for which he asked 50. Duckets; to whom the King answered, thou art too inconsiderate and dear, to ask so much for the picture of the Servant, when the Master himself was sold but for thirty pence.

*Pambus*, as *Socrates* reports, coming to *Alexandria*, seeing a woman trimmed up for the Stage, fell a weeping, and being asked by some wherefore he wept? Quoth he, I weep, and that for two causes: One, that through this, I foresee her destruction: The other, that I my self study not so much to please my good God, as this woman to please lewd men.

A certain Maid being unlawfully solicited by a young Man, notwithstanding he offered her large gifts, she refused both him and them, and yet told him, If he would give her a gift, which was such a one as neither he himself had nor could have, and yet might give it unto her, she would grant his request; he said, he was *Davus*, and not *Oedipus*; and could not interpret that Riddle: Which then she thus explained: Quoth she, thou being a man, neither hast nor canst have a Husband, and yet thou mayst give me a Husband by giving me thy self, and so I will give thee thy request being a Wife.

A certain woman earnestly looking upon a man; Quoth the man: Wherefore do you note me so much? Quoth she, I being a woman look upon thee being a man, out of which I was taken: But look not thou on me, but upon the Earth, thy substance and matter.

The woman was made to be a helper to man; a helper in his labours, a comforter in her self, and in her children, according to the verse?

*Ut tristis sine Sole dies, sine sidere nox est,  
Sic tristis sine prole domus, sine conjuge lectus.*

Where Sun doth Shine, the Hemisphere is light;  
Where Wife and Children, Bed and House delight.

A Cardinal on a time for his exceeding Pomp and Pride was rebuked by the French King, and told, that it was not their manner of old to be so. So, quoth the Cardinal, in times past Kings were sheep herds, and keepers of cattel.

*Socrates* meeting with a box of the ear in the Market-place, quoth he, This is the grief, that a man knows not when to come out with his Helmet.

The Father and his young Son riding both upon a horse, quoth the boy, out of his simplicity and want of room; Father, when you are dead, I shall here ride alone.

Upon a time a boy well educated, and of good inclination, hearing an old man rashly swear, came running to him; and kneeling upon his knees, intreated him for Gods sake to swear no more, for it was a grievous crime. The old man amazed, blusht, and sought to call back the boy which was going on his wayes, to have known his name, and whence he was; but being gone without revealing himself any further, quoth he, Sure thou art no boy, but the Angel of God, which hast given such wholesome counsel: After this time I shall never more swear.

When two pleasant men were disposed to speak of strange and unheard of things (quoth the one of them) I was in a Country where I saw a Cabbage of that largeness and bredth; that it covered 1500. Horsemen. And I (quoth the other) saw in another Country a Caldron of that huge breadth, that a 100 men being working in it, the largeness was such, that one could not hear another knock: (Quoth the first) I wonder what they would do with such a Caldron

Caldron. Why (quoth the second) to boyl  
the Cabbage.

*Of the Folly, and Jests of Scholars.*

One meeting a Physician, prayed him he  
would not be angry, because he was not yet  
sick.

Another foolish Scholar hearing a Crow  
would live an hundred years, went and  
bought one; to try the conclusion.

Another wanting money sold his books,  
and then wrote to his Father to be of good  
cheer, for now he lived by his Learning.

---

*Hereafter*



*Hereafter follow certain brief Observations,  
or secrets in Nature and Art, not im-  
pertinent to our former subject.*

*Of the knowledge of Mice.*

**Æ***lian* and *Lemnius* report, that Mice by a certain natural instinct and knowledge above any other Creature, to avoid their own hurt and danger, are forewarned, and thereby will avoid from an old house that is ruinous, and ready to fall; and betake them to a new, before any danger approach. A president for Time-servers to teach them, when the great wheel runs down the hill, to leave their hold, because then there is danger of falling; but when it runs up the hill towards the Sun-rising, to hold fast thereto, that it may draw them after it, for there is the house-rising.

*Of the Fig-tree.*

**J***osephus* reporteth, that a Hen or other Fowl hung up in a Fig-tree, becometh marvellous tender, though otherwise harsh and



and tough before; and that likewise a Bull or other wild beast tied thereunto becometh tame.

*Of the Kings-fisher, and a Hedg-hog.*

**T**He Kings-fisher, and the Hedg-hog, as they are of two several Elements, so are they of two several Natures: for the Hedg-hog as it cannot abide the winde, so hath it a natural Instinct to discern before-hand the changes thereof, which in her knowledge she preventeth by turning the door of her Cabin ever from the wind: The Kings-fisher, as she naturally delighteth living to flie against the winde, so by a certain Instinct of Nature, being dead and hung up by the bill in the house, ever turns her Halcion beak to that quarter the wind standeth in; and followeth it, as the Needle of the Compass touched with the head of the Load-stone ever turneth to the North Pole.

*Q. What is held to be the most soveraign Medicine against any infection or poyson?*

*A. Plantane, which hath a marvellous vertue to deliver and assuage the same; and for further proof hereof, this Story following may*

may confirm it, set down as it was related unto me from one that was an eye-witness of the same, in this manner, That a Toad being stricken on the back by a Spider, and so poysoned, the Toad beginning to swell, went instantly and did eat of a Plantane leaf, which grew near unto the place, and it was immediately asswaged, and she cured: Being struck again by the Spider and poysoned the second time, was likewise by the same remedy recovered: And being struck again the third time, and so poysoned as before, the party that beheld the former Remedy, goes instantly to the place, and for a Conclusion takes away the Herb, which when she being struck again, in her swelling, sought for and missed, and not finding any other near, so prevented of her Physick burst with the Venome: Which here I have inserted, to shew as well the strangeness of the Story, as the soveraignty of the Herb, and certainty of the cure.

*An Observation for Women.*

**I**T is observed by the curious, that if a man be the first that a woman meets with, after she being newly churched, comes out of the Church

Church door, it signifies that the next childe will be a Boy: If a woman, then that it will be a Girle: But this we take rather to be opinion then probality.

*Of Hemlock.*

**A** Certain Country-man had a field overgrown with Hemlock, into which he turned his Ases to feed; he comes shortly after, and found him (as he thought) dead; the Country-man thinking him to be so indeed, began to stay him: A Physician coming by, imagined the reason, bought him for his skin; and after he had bought him, quoth he, I will fetch him to morrow: In the morning when he came, he was recovered and alive, being awaked from the deadly sleep, wherein the Hemlock for a time had cast him: Which when the other saw, he repented him of his foolish bargain, as the other gloried in his crafty match.

*Of a Fly.*

**I**T is a Maxime, that what is once dead cannot be recovered; yet a Fly, that worthless Creature, being drowned and dead, will be recovered again by laying her in warm ashes. As likewise, the Cuckow that sleeps as dead all the Winter, is revived again

gain in the Spring by the warm approaching  
rayes of the Sun.

*Of the Horse.*

**T**Is a Maxim in Farriers Hall, that the  
livelier and quicker a Horse is, the dee-  
per will hee thrust his head into the water  
when he drinks; as the duller and slower, the  
more shallow.

*Of the Sabbathal River.*

**J**osephus in his History makes mention of a  
certain River that ebbs and flows six dayes  
of the week: and ever rests, without moving,  
on the Sabbath day.

*Likewise a second Wonder.*

**I**N the Isle of Man are found at this day  
certain trees of Timber, and other wood in  
great abundance, many fadoms under the  
ground, which were thought thither to be  
brought and buried in *Noahs* flood, and not  
discovered till of late years.

Humane Life Charactered by *Francis*  
Viscount Saint Albans.

**T**He World's a bubble,  
and the life of Man  
Less then a span.

In his conception wretched  
from the Womb,  
So to the Tomb;  
Curs'd from his Cradle,  
and brought up to years,  
With care and fears.

Who then to frail  
Mortality shall trust,  
But lines the Water,  
and doth write in dust:  
Yet whiles with Sorrow  
here we live opprest,  
What life is best?

Courts are but  
Superficial Schools  
To dandle fools:

The Rural parts  
are turn'd into a Den  
Of savage Men:

And where's a City  
from all Vice so free;  
But may be term'd  
The worst of all the thre?

Domestick

Domestick Care  
afflicts the Husbands bed,  
Or pains his head ;  
Those that live single.  
Take it for a Curse,  
Or do things worse :  
Some wish for Children ;  
Those that have them, none ;  
Or wish them gone.  
What is it then to have,  
or have no Wife ,  
But single thraldome, A single worst of Wives  
or a double strife ?  
Our own Affections  
still at home to please,  
is a disease ;  
To cross the Seas  
To any forraign soil,  
Peril or toil :  
Wars with their noise affright us,  
and when they cease,  
We are worse in peace,  
What then remains ?  
but that we still should cry,  
Not to be born,  
or being born to die.





*Conclusion.*

**I** That this while have travel'd in a task,  
 Unfolding: Questions: that like Riddles  
 mask,  
 And have their depths reveal'd; that secret  
 found,  
 Which craves more Art to answer than pro-  
 pound,  
 From Jests and Epigrams have soar'd to th'  
 skie.  
 And joyn'd their lower use to things more  
 high:  
 Have wrote of Winds, whose restless rage still  
 doubles;  
 Of Isles and Ports, and Rivers where it  
 troubles.  
 In all which having past what I intended,  
 My task is done, much added; here all ended.

*FINIS.*

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